A TREATISE, of the great and generall day of Iudgement.

Neceſſary for euery Chriſtian, that wiſheth good ſucceſſe to his ſoule, *at that great and terrible day.*

By HENRY GREENEVVOOD, Maiſter *of Arts, and Preacher of the word of* GOD.

The ſixth Impreſſion, Corrected, and Amended, by the Author.

Whereunto is added a Comfortable Expoſition of the LORDS Prayer, by the ſame Authour.

MATH. 12. 36.

But I ſay vnto you, that of euery idle word that men ſhall ſpeake, they ſhall giue an account thereof at the day of iudgement.

LONDON,
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TO THE

right Worſhipful and my very good friends Sr. LESTRAVNGE MORDAVNT *of Maſſingham-hall, in the County of Norfolke,* Knight Barronet: And to the vertuous Lady, the Lady FRAVNCIS MORDAVNT his louing Bed-fellow, Eternall wel-fare, and euerlaſting happineſſe in CHRIST IESVS *our* LORD *and Sauiour.*

BEING earneſtly requeſted, and often intreated (Right worſhipfull) by many of my good friends, to put in Print this ſmall Treatiſe of the Generall day of doome, which I lately Preached, and in publicke place deliuered: I haue (being ouercome with their perſwaſions) con-

deſcend to their earneſt demand, although very vnapt, and exceedingly vnworthy, for the penning of ſo worthy a matter. Wherefore I haue made choiſe (crauing pardon for my preſumption herein) of your wel-diſpoſed Worſhip at this time (being the Alpha *of my tender and ſlender endeuours) to ſound in your ſacred eares this laſt and generall Trumpet, and to Dedicate to your worſhip the ſame, both in regard of the demonſtration of my true, vnfeigned, and laſting thankefulneſſe to your benigne worſhip (for ſaith* Seneca : Beneficium hominem gratum ſemper delectat, ingratum ſemel: id eſt; *A thankefull man will alwaies remember a benefite, but an vnthankfull perſon will ſoone forget it) for your extraordinary kindneſſe beſtowed vpon mee,* Abſque vllo demerito, *without any deſert in the world: as alſo in regard of the great affection, good deuotion,*

uotion, and thrice welcome entertaine-ment you beare to diuine ſpirituall tractates which appertaine to the euer-laſting bliſſe of the ſoule, accounting them bleſſed which bring glad tydings of ſaluation. I deſire therefore (idque more humillimo, *in moſt ſubmiſſiue manner*) *this one thing at your Worſhips hands, that you would* (*pardoning my boldneſſe*) *vouchſafe* æqui bonique conſulere, *to take in good worth this ſimple and ſlender gift. Which thing, if your Worſhip ſhall vouchſafe to do, it ſhall not onely bee an encouragement to my future proceedings, but alſo it ſhall bee* Vinculum indiſſolubile, *an inuincible bond to tye mee in all duety, and in all loue to your Worſhip*: Dum memor ipſe mei, dum ſpiritus hos regit artus; *ſo long as life ſhall laſt. Thus humbly taking my leaue of your good Worſhips,* (*nothing doubting of the goodneſſe of your natures in the acceptance*

of these my first presented fruits) I commit you with yours to the safe protection of the Almighty, alwaies begging before the Throne of his most Glorious Maiesty, that hee would in this, infuse his HOLY SPIRIT, *with all his Graces, into yours hearts aboundantly, and in the world to come Crowne you with the Crowne of Immortall Glory, and that for* CHRIST IESVS *his sake, our* LORD *and onely* SAVIOVR, *Amen.*

September the 6. 1614.

Your VVorships in all duety for euer to command.

Henry Greenewood.

A Treatiſe of the Great and Generall day of Iudgement, neceſſary for euery Chriſtian, that wiſheth good ſucceſſe to his ſoule, at that Great *and Terrible day.*

MATH. 12,36.

But I ſay vnto you, that of euery idle word that men ſhall ſpeake, they ſhall giue an account thereof at the day of Iudgement.

MAn, in regard of the corruption of his Nature, through the fall of his great Grand-father Adam, (who was the foile of Man-kind, the Parent of ſinne, and the author of death to all his poſterity, for aſmuch as we were all in *lumbis Adamæ*, in his loines) as he is ſubiect to all ſins whatſoeuer,

soeuer, so is he especially addicted to ỹ sin of security and carelesnesse. Therefore as Adam sleeping securely in his transgression, and hiding himselfe from the presence of the Lord, behind ỹ bush, had great need of ỹ watch-bell from God, (to rouze him from ỹ sleep of sin, & call him againe vnto God) *Adam, vbi es?* Adam, where art thou? So as necessary for euery sinnefull Adamite (to raise him vp from the sleepe of sin wherin he was borne) is this notable Memento, this worthy rehearsall of the great & terrible day of doome: But I say vnto you, &c. Which words of our Sauiour Christ, spoken to the Scribes and Pharises (who would not beleeue ỹ he wrought these miracles, by the powerfull Spirit of God; but slanderously, & contumelously, told him to his face; that hee did cast out diuels through Beelzebubs name) are as much in effect, as if he had said on this maner: if account must be rendred at the day of Iudgment of euery idle word that mẽ shall speake, then much more of blasphemous words: But I say vnto you, that of euery idle word, that men shal speak, they shall giue account thereof at the generall

Gen. 3.9.

Mat 12.24.

day

day of Iudgement: *Ergo*, much more of blasphemous words as yours are, in saying, that I cast out deuils through the name of Beelzebub.

So ỳ these words of our Sauior are nothing else but a true proposition & sound argument drawne A minore ad maius, whereby Christ doth proue the greatnes of punishment that should befall the blasphemous Phariſes, in regard of ỳ greatnesse of their sinne.

In which portion of Scripture, foure things necessarily must be considered.

1 The persons that must giue account, who they be.

2 Of what things these persons must giue an account.

3 To whom this account must bee giuen.

4 When this account must be giuen.

1 The persons that must giue an account, they are expressed in this text in generall, to be men: That men shall speak. Men, ye all men must giue an account, as we may reade in ỳ Epistle of S. Paul to ỳ Corinthians: We must all appeare before the tribunall seat of Christ, that euery mā may The first part. 2. Cor. 5. 10

may receiue according to his workes. All men none excepted, of euery age, of euery sere, and of euery Nation, rich, and poore, Princes and Common-people, Noble, & Ignoble, all that haue bin from the beginning of ỳ world, & shall be to the end of ỳ same, shall appeare before Christs Iudgement seate, & giue an account euery one
Heb. 9.27. for himselfe to God: For, It is appointed vnto men once to die, and after that commeth Iudgement. As it is therefore most sure, that all men must die, so is it sure ỳ all men must come to iudgement.

This is the seuenth Article of our faith
Article 7. to beleeue: that Christ shal come from heauen to iudge the quicke and the dead: by the dead, all those are to bee vnderstood ỳ shall be found dead at ỳ second comming of Christ; by the quicke, all those are to be vnderstood, ỳ shall bee found liuing at his
Augustine. second comming. Augustine in his Enchiridion to Laurentius, chap. 55 saith; that, this Article may be expounded 2. waies: either by the dead (saith he) may be meant those that shall be found corporally dead: and by the quick, those that shal be found corporally liuing at Christs comming: or (saith

(saith he) by the dead may be meant those that bee dead in sin. According to that in ỹ Gospell of Mathew: Let the dead bury their dead: And by the quicke, those that bee dead to sinne, and liuing by faith, according to that of the Prophet Abacuke, the iust shall liue by faith. But this exposition is not agreeable to ỹ simplicity of ỹ Creed. Yet notwithstanding true it is, ỹ both the godly and the wicked shall come to iudgement: for by the power of Christ, al men shal be raised vp: The holy Angels with the great sound of a Trumpet shall be sent forth into all the world, and they shall gather together the Elect, from the foure quarters of the earth, from one end of the heauen to the other. Then shall Christ separate the Elect from the Reprobates, the Wheate from the Tares, the Corne from the Chaffe, the Lambs from the Goates, the Iust from the Vniust.

Math. 8. 22

Hab. 2. 4.

Mat. 24. 31

Mat. 13. 40.

So that you see, that the godly and ỹ wicked, yea all men whatsoeuer, shall appeare before Christs tribunall seate, and giue an account of themselues, and for themselues, to the terrible Iudge.

Ob. Some, notwithstanding, may obiect

Obiect.

iect against this doctrine deliuered, & say
Ioh. 3. 18. as it is in Iohn: That he that beleeueth in Christ, shall not bee iudged, or shall not come into iudgement: and so by consequence all men shall not be iudged.

Answere. Ans. To which I answere, that Iudgement in that place of Iohn, as in many other places of sacred Scriptures is taken for condemnation; in which sence true it is, that he that beleeueth in Christ Iesus, he that is ingrafted into Christ by a true and liuely faith, he ỹ is Flesh of his Flesh, & Bone of his Bone, one with Christ, & Christ with him by ỹ spirituall coniunction of the Church with Christ, this party shall not come into iudgement, scil: condemnationis, that is, of condemnation; in iudgement he shall not be cõfounded, condẽned, or ouerthrowne: but he shall come in iudicium absolutionis: that is, Into the iudgement of absolution: In iudgement he shall stand out, hauing on ỹ white robe of Christs righteousnesse, and being couered with the wedding garment of Regeneration. The truth of which doctrine, ỹ preacher affirmeth, saying: God wil iudg
Eccle. 3. 17. the iust & the vniust; the iust vnto saluation,

tion, and the vniuſt to damnation. Seeing then ỹ all muſt be brought to iudgment, let no man thinke with himſelfe, ỹ it may be poſſible for him to eſcape this dreadful day, whether ſhall he flie from ỹ preſence of the Lord? If he aſcendeth vp to heauen God is there, if he go downe to hel, God is there alſo, if he take the wings of the morning, & flye to the vttermoſt parts of the ſea, God will find him out there alſo. For God is euery where, he is in heauē by his glory, he is vpō ỹ earth by his mercy, he is in hell by his iuſtice: God is *Vbiq; & nuſquam*; he is euery where by his power & wiſedome, but no where in reſpect of circumſcription of place being a Spirit. In earthly & terreſtriall courts, a man may haue his Proctor; but then we muſt (*volēs nolens*, whether we will or no) perſonally appeare and pleade for our ſelues. Pſ. 139.7. 8.9.

In terreſtriall Courts, bribes many times blind the eies of the wiſe, and for a little greaſing ỹ fiſt of ỹ Magiſtrate, many times ſmall faults, nay (by your leaue) great and ſcandalous crimes may be winked at: but at this great Court of heauen, the Iudge will not be partiall to any: For God Rom. 2.11.

God hath no respect of persons: Hee will execute iust iudgement vpon all men, as the Psalmographer speaketh: With righ-
Psal. 58. 9. teousnesse will hee iudge the world, and the people with equity. Bribes, friends, intreaties, howlings, cries, lamentations, nothing will then preuaile, but a pure heart, and a spirit vpright: yea ỹ damned in hell confesse the same: *Quid profuit nobis superbia? quid diuitiarum copia?* What hath pride profited vs? or what hath the pompe of riches done vs good? Alas these cannot saue our soules.

Let the Athiest therefore mocke God neuer so blasphemously, let the Sadducee brag of no resurrection, no Angel, no Spirit neuer so schismatically; let the Epicure sing that cursed Epitaph of Sardanapalus neuer so beastly, *Ede, lude, bibe, charum presentibus exple, delicijs animum post mortẽ nulla voluptas*: that is, Eate, drinke, play, bee merry, liue in all kind of pleasure, for after death there is no pleasure. Yet notwithstanding let all these miserable wretches know, that there will come a day, and that a dismall day, wherein they shall giue an account of euery idle word.

Alas,

Alas, lamentable world, that men should thus murther their dearest darlings, I meane their soules, which Christ hath holden so deere: that men should with Esau sell their birth-right, and heritage of Heauen, for a messe of pottage of worldly pleasure: that men should delight in wallowing (with the Sow) in the mire of sinne, and (with the dog) in swallowing the vomit of iniquity: and so purchase to their soules & bodies euerlasting torment in the lake vnquenchable, whereas they should aboue all things seeke the kingdome of God and ỹ righteousnesse thereof, that they might haue heauenly mansions, at the great day of account. 2. Pet. 2. 22.

Let euery Christian therefore bewaile the great wickednesse of this world, and lament ỹ foule iniquity of these daies, lest it be said of vs, as of the carelesse & graceless Christian: *Cadit Asina, & est qui subleuet, periit anima, & non est qui cogitat*: If an Asse falleth vnder his burthen, there bee some that willdilligently help it vp againe, but if a soule perish no man regardeth it.

Men are like the Horse, Asse, and Mule, that haue no vnderstanding, the more is

Psal.119.137. the good mans griefe, Dauid his eies gushed out into riuers of water, because men
Ier.4.19.22 kept not Gods Law. The Prophet Ieremy cryeth out on this manner. My belly, my belly, I am pained euen at the heart, I cannot bee quiet, because my people is a foolish people, they are wise to do euill, but to do well they haue no knowledge.

Monica. That godly Matron Monica, S. Augustines mother, wept daily, and prayed for her sonnes conuersion; for hee was before his conuersion a Manichée.

So likewise it is the duety of euery Christian to desire the conuersion of their brethren, and to bewaile their wretched estates.

Sinne neuer more, then in these our daies of the Gospell, abounded: the greatest part of the world are Sathanists, diuels in conuersation, worshippers of that
Apoc.13.14. vgly beast, That hath seuen heads and ten hornes, whose badge is blasphemy: of the
Ephe.2.2. damned serpent, The Prince of the Aire, the grand enemy of Mankind, that goeth
1.Pet.5.8. vp and downe like a roaring Lyon, seeking whom he may deuore. Yea, S. Iohn saith,
1.Ioh.2.16. That Whatsoeuer is in the world, is either the

the concupiſcence of the fleſh, or the concupiſence of the eie, or the pride of life: *hæc tria, pro trino numine mundus habet*: This is the Trinity which the world doth worſhip: In ſtæd of God the Father, God the Son, and God the Holy Ghoſt: the world doth worſhip, the diuell, the world, and the fleſh: ẏ concupiſence of ẏ fleſh, that is, carnall luxury; the concupiſence of ẏ eie, that is worldly couetouſneſſe; and the pride of life, that is helliſh and diueliſh ambition.

The way to hell is a broad, and a wide way, and whole multitudes walke in the ſame, but few there be that can find out the narrow way of amendment of life: The Heathen man could ſay this: *Plurima peſſima*, the moſt are the worſt: *Pretioſa non ſunt numeroſa*, good men are odde men: Waſps and Hornets ſwarme, but few painefull Bées are to be found, that treaſure vp the hony of good workes in the hiue of their hearts, and come laden home with the ſame, as Virgill writeth of the Bees: At ſeſſæ multa referunt ſe nocte minores, cura thymo plena. *Ariſtotle.*

No maruaile therefore, if Dauid cried out to the Lord for helpe in his daies: ſaying:

Psal. 12.1. ing: Helpe Lord, helpe, for good and godly men decay. The world therefore may be compared to the earth.

Compar. Aske the earth, and it will tell thée, that it doth affoord much matter for base pots, but very little stuffe for Gold; aske the Gardiner and he will tell thée, that he hath more Netles then Roses, more Weedes than Flowers, more Brambles thē Vines: Yea, aske thine own conscience and it will

Note. tell thée, that there is, *Magna plenitudo hominum, sed magna solitudo bonorum: id est*, There is a great plenty of men, but there is a great scarcity of good men. A good man

Iuuen. is a Phenix, he is *Rara auis in terris nigroq; similima cygno*: A rare Bird, a blacke Swan. We haue many couetous churles that will (with the fole in the Gospell) commend their soules to Plutus, that was called of the heathen, *Deus diuitiarum*, The God of riches; but more fitly he is, *Dæmon diuitiarum*, the diuell of riches: and thinke themselues safe when they haue spoken peace to their soules on this manner. Soule take

Luk. 12.19. thy rest, for thou hast goods laid vp for many daies: Making their chest their heauen, & their pictures their God. We haue many Achabs,

Achabs, Tyranicall extortioners, deuourers of their brethren, eating them vp like bread. Many adulterers, as appeareth by ỹ great number of Bastards in this Realm.

Many rebellious Traytors, and Antichristian conspirators; as did appeare by the Gun-powder-treason.

Many conceited Herods, many proud Nebuchadnezars, and many vaine-glorious Iezabels, many swearers, forswearers, drunkards, mocke-gods: Many we haue (in a word) damned hel-hounds, cursed caytifes, & most miserable miscreants.

How little do these lamentable wretches thinke of the day of account? How little do they imagine of that wofull sentence, Goe from me ye cursed, &c? the Lord grant to all men (one with another) his grace, that they may haue this Scripture alway sounding in their eares. Of euery idle word that men shall speak, they shall giue an account thereof at the day of iudgement.

The consideration of this last day made Ierome afraid to offend: Whether I eate, or drinke (saith he) or whatsoeuer I doe else, me thinkes I heare this saying sounding in mine eares; Arise yee dead, and come to *Ierom.*

iudgement: The which when I consider, it makes me quake and shake, and not dare to commit sinne, which otherwise I should haue committed.

O that men would remember their end, then they should neuer offend: O that men would alwaies set before their eyes, the quatuor nouissima: The day of death, the day of iudgement, the ioies of heauen, and the torments of hell: then would not men liue so lowsely, but they would with all diligence work out their saluation with feare and trembling: the which care of godlinesse the Lord grant to all men. Thus much shal suffice for this first part of this Scripture: namely, for the parties that shall giue an account, who they bee: namely, all men whatsoeuer. But I say vnto you, that of euery idle word that men shall speake, they, &c.

The second part.

2 Of what things we must giue an account.

There must an account be made of many, yea of things innumerable, but especially of these foure.

1 Of the thoughts of our hearts, accor-

Wisd. 1. 9. ding to that of Salomon: There shall inquisition

ſition be made for the thoughts of the vngodly, there ſhall not a wicked thought paſſe in iudgement.

If Adam had committed but one diſobedient thought in heart againſt Almighty God, with full conſent of will to haue perfoꝛmed the ſame, and though hee had not actually bꝛoken Gods Commandement: it was neceſſary that the ſecond Adam (who is the raiſer of our ruines, the ranſome of our offences, and the reſtoꝛer of life) ſhould come and ſuffer the toꝛtures of hell (as he did) oꝛ elſe we with Adam, had gone ỹ high way to eternall miſery. No maruell therefoꝛe if our Sauiour Chꝛiſt accounted him an adulterer that luſted after a woman, ſaying: Whoſoeuer looketh on a woman to luſt after her, hath committed adultery with her already, in his heart. It is the malitious nature of the diuell (as ſaith Bernard) to intiſe men to miſchiefe. *Dæmonum eſt mala ſuggerere, noſtrum eſt non conſentire.* It is the property of the diuell to intiſe and ſuggeſt men to euill, and it is our parts, not to conſent to his intiſements, but to reſiſt them manfully, accoꝛding to that of Peter; Whom reſiſt ye ſtedfaſt in faith: The diuell

Mat. 5. 28.

Bernard.

1. Pet. 5. 9.

outwardly by the world, and inwardly by the corruption of nature, doth daily allure vs to sinne. Now if we consent to those his wicked motions (whether wee performe them outwardly in act, or no) before God we haue committed the sinne: according to
Ioh. 3.15. that of Iohn: He that hateth his brother is a man-slayer: because in will, in wish, & in desire, he hath already slaine him, although hee doth not bring it into outward act, either for feare of the law of man, in that case, or for want of iust and fit opportunity for the effecting thereof. Yea the sinne of thought, the sinne conceiued in the heart of man, is not onely a sinne, but it is the rote
Mat.15.11. and beginning of all sins whatsoeuer: for it is not that which goeth into man, that defileth him, but that which commeth out of him, that is: that which proceedeth from the heart of man.

The Ladder of sin. The diuell first suggesteth, after suggestion, commeth cogitation: after cogitation followeth affection: after affection followeth delectation: after delectation followeth consent, (now is the sinne of thought fully committed:) after consent followeth operation: after operation followeth custome, after

ter custome followeth desperation: after desperation followeth defending of sinnes committed: after defending of sins committed, followeth vaunting, boasting, and glorying in sinne, which is nert to damnation it selfe: Thus the heart is the fountaine, from whence springeth all sin whatsoeuer.

Yet haue we not many wicked ones in this world, that thinke the sinne of heart either to be no sin at all, or else but a small sin, that shall neuer be brought in question at the day of account? But let all these know, that, as of euery idle word, so of euery wicked and sinnefull thought conceiued and nourished within the heart of man, with full consent to the performance of the same (for there is no sin that can be committed without consent had) men, yea all men must giue an account.

I giue all men therefore (to the good of their soules) this good counsell of Salomon, Prou.4.23. Keepe thine heart with all dilligence, for there-out commeth life: If thou keepest it not dilligently and warily there-out will proceed death: I meane, sinne, whose wages is death. Rom.6.23. The heart is a Mill allwaies grinding

grinding either good corne or bad, either good thoughts or bad; therefore keepe it diligently for thy soules sake; let it meditate in the Law of God day and night, abandon all wicked motions, that at ỹ day of iudgement thou maist bee pure bread, and fine manchet for the Bread of Life, CHRIST IESVS his Table in heauen: The LORD graut this to mee the Writer, thee the Reader, and to euery Hearer of it.

2. Wee must giue an account of our wordes.

Word. Of euery idle word that men shall speake, &c. Diuers of ỹ learned Writers haue diuersly commented of this idle word, what it should be: one, affirming one thing, another, another thing. Therefore I will (in a word) set downe the opinions of some of them, not incongruent, neither disgreeable to the holy Scripture.

Gregor. Gregory saith, that *Verbum otiosum est, quod iusta necessitate, & pia vtilitate caret:* That is (saith hee) an idle word, which is spoken either without iust necessity, or godly profite.

Ierome. Ierome saith, that *Verbum otiosum est, quod sine vtilitate loquentis vel audientis proferitur,*

fertur; That is (saith he) an idle word which is spoken either without edification of the Hearer or Speaker.

Basil, *Omne verbum quod non conducit ad propositum vtilitatem, vanum est & otiosum*, that is, euery word, which belongeth not to an entended profite, is a vaine and an idle word. Basil.

Maister Iohn Caluin saith: that *otiosus pro inutili sumitur, qui nihil ædificationis vel fructus affert: id est:* An idle word is taken for a word vnprofitable, for a word that bringeth with it no fruitfull edification. So that from these descriptions of holy men, I doe describe an idle word on this manner. Sermo Calvin.

Verbum otiosum est, quod ad bonam rem non pertinet: quod non facit ad gloriam Dei viuentis: quod inutile est & infrugiferum: quod nec loquentem nec audientem ædificat: id est, An idle word is that which doth not appertaine to a proposed profite; which tendeth not to the glory of the euer-liuing God: which is vnprofitable and vnfruitfull: which edifieth neither the Hearer, nor the Speaker. If then (good brethren in Christ Iesus) so great account must bee giuen of

euery

euery idle, vaine, and fruitles word; what account (thinke ye) shall be giuen for swearing, cursing, banning, and blaspheming?

What account shall the swearer giue, that hath not one word in his mouth but it is guarded with an execrable oath?

How common (alas) this sinne of swearing is, who knoweth not? for the small infants and tender children in our streetes, haue cursed oaths, *Advnguem*: at their fingers end; yea, at their tongues end too. What account shall the cursing and banning tongue giue, that Cruelly, Disdainefully, and dispightfully, speaketh against his neighbour? What account shall ỹ blasphemous person giue, that speaketh contemptuously of God, and saith that Christ did cast out diuels through the name of Beelzebub? If the Iust shall scarce be saued, where shall the sinner appeare? If account must bee made of euery idle word, Lord, what account shall they make, that rap and vomite out blasphemies against the terrible Iudge of heauen and earth?

Psal. 31. 18.

1. Pet. 4. 18.

As men think, and fondly imagine, that the sinne of thought (vnles it proceed into outward act) is but a small sin: so likewise

doe

doe they imagine of idle words, that they are but small sinnes, and a small account for them shall be giuen.

But let all the world know, that no sin can be said to be small in respect of it owne nature, for the least sinne that can be committed in the world, is so weighty, as without repentance had, it will sinke the sinner downe to the bottomelesse pit of hell. Yet, notwithstanding, an idle word in respect of other sinnes, may be said to be a small sinne; yet as small as it is, it is able to damne the soule for euer.

Well therefore saith *Petrus Damianus*, *Pet. Dam.* *sermone secundo de vitio lingua*; *Audiat lingua vaniloqua, audiat otiosa lingua, audiat & paueſcat, intelligat & perhorreſcat ſententiam horribilem, extremique iudicij terrorem, &c.* that is, Heare ô vaine babbling tongue, heare ô idle tongue, heare and tremble, vnderstand and quake at the hearing of the terrible day of iudgement: Hee that hath hands to slay, hath he not eares to heare? He saith: that of euery idle word that men shall speake they shall giue an account thereof at the day of iudgement.

Although an idle word be a small sinne

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in respect of greater sins, yet neuertheless an innumerable company of idle words, congested, accumulated, and heaped vp together, they will make a mighty sin. *Quid penna leuius? quid millio brevius?* What is lighter then a feather? and what is shorter then the seed-mill? Yet, notwithstanding, an innumerable company of feathers trussed vp together, will breake the Porters backe. Small were the gnats that troubled
Exod.8.24 Pharoah, yet they being innumerable ouercame proud Pharoah, and all the power of Egypt. An houre is but a short time, but *Dum hora hora continua successione congeritur:* While one houre by continuall succession is added to another, the whole course of our liues is finished. *Quid saxo durius, quid aqua liquidius?* What is harder then a stone, and what is softer then the water?
Poet. Yet a wise man saith; *Gutta cauat lapidem, consumitur annulus vsu:* that is, Water by continuall drops doth eate vp the stone, and a Ring by continuall vse is worne in peeces. So an idle word, although it bee but a small sinne, yet many a little makes a mickle, many of them heaped vp together make an intolerable lump.

It hath bene, is, and euer will bee, the fond nature of man, to imagine sin a great deale lesser then indeed it is. A man would thinke that Adam (through the diuels suggestion, and through the abuse of his owne free-will) eating of the forbidden fruite, had committed but a small trespasse: yet he was guilty of euerlasting torment for the same. A man would thinke, that that poore man had committed but a small sin in gathering chips, (of meere necessity) on a Saboath day; yet he was by the Law stoned for his labour. A man would thinke that Peter had giuen his Maister good counsell (when as Christ told him that hee must go to Ierusalem, & there suffer many things,) saying: Maister, sauour thy selfe and goe not: yet hee was called Sathan for his labour. A man would thinke that Ananias and Saphira had committed but a small sin, when as they did detaine part of the Apostles money, for feare of afterclaps, and protested the contrary with a lie, yet they dyed both suddenly at the feet of Peter. So a man would thinke, that an idle word were but a small sin: yet Christ saith heere, that a great account must be made for the same.

Gen. 3. 6.

Numb. 15. 36.

Mat. 16. 22. 23.

Act. 5. 5.

Mat.12.3.5 same; For by thy words thou shalt bee iustified, and by thy words thou shalt bee condemned. Seeing this is true, it behoueth euery man to set a watch before the doore of his lippes, and to keepe his tongue from idle and euill words, that he may obEccl. 14.8. taine that blessednesse: Blessed is hee that hath not fallen by the words of his mouth.

3 Workes.

3 Wee must giue an account of our workes: as it appeareth to the Corinthians: 2.Cor.5.10 We must all appeare before the iudgement seat of Christ, and there receiue according Eccl.12.14. to our works. Againe, the Preacher saith: That God will bring to iudgement euery worke, with euery secret thing, whether it bee good or euill. He that hath liued in sin shall receiue the reward of sinne, which is death and damnation; and he that hath liued in faith and amendment of life, shall receiue a crowne of glory, which the Lord will giue him at that day.

It is the duety therefore of euery Christian to labour and endeuour with all dilligent carefulnes to liue well, that at the day of iudgement hee may speed well. Εὖ πρᾶτιν *Bene viuere*, that is, liue well, should bee the delightsome posie, and sweete perfumed

med Nosegay of euery Christian: thus liue well, that thou maist dye well, and after death eternally spæd well, obtaining that blessednesse, Blessed are they that die in the Lord.

4 Wee must giue an account of our tempozall goods, how wee haue gotten them, whether iustly, oz vniustly: how we haue spent them, whether wee haue cloathed the naked with them, oz whether wee haue made naked the cloathed foz them; how we haue disposed them, least there bee any debate foz them after wee bee gone: therefoze Esay telling Ezekiah, ý he should not liue but die, saith: *Dispone domum tuam, &c.* Set thine house in order, for thou must not liue but die. Now then shall those griping vultures make an account, that haue by oppression vndone their brethren? The woꝛld is grown so hard-hearted, that men will rather suffer their brethren to sterue in the streets, then to succour oz releeue them: The dogs shall haue ý remnant of the rich mans table, befoze poze Lazarus shal haue one crum that falleth from the same. How shall these flinty hearts loke foz one dram of mercy at the day of iudgement? 4 Goods Esay 38. 1. Luk. 16. 21.

Let them looke with what measure they haue measured to others, it shall be measured to them againe: let them know, that if they will stop their eares at the cry of the poore, they shall cry themselues and shall not be heard: if they will be partakers with the Saints of the ioyes of heauen, their brethren must bee partakers with them of their wealth on earth: For this is to treasure vp treasures in heauen, to lay out their treasures on earth.

Let men therefore so vse their temporall goods, and worldly riches, as they may at the day of account receiue a crowne of immortall Glory.

5 Time.

5 We must giue an account of the time wherein we liue, and of our seuerall vocations, how wee haue employed our selues in the same.

Bernard. Saith Bernard: *Omne tempus tibi impensum requiretur à te qualiter fuerit expensum: id est.* All the time that God hath giuen thee, shall bee required at thy hands, how thou hast spent it: Whether in the seruice of God, or in the seruice of Sathan.

The Prince must giue an account how he hath gouerned his Kingdome: whether

hee

hee hath (as it becommeth Gods Vice-gerent) mildely, louingly, and carefully trained his Subiects vp in ỹ worship of God: or as a bloudy Nero, and hard-hearted Tyrant, cruelly oppressed them. The Ministers of the word of God (who haue taken vpon them *Curam animarum*: The charge of soules) must giue an account, how they haue behaued themselues in their Ministery: whether they haue Preached Christ for Christ, that is; for the conuersion of sinners to Christ, or (as hirelings) for lucre and gaine of worldly trash: whether they haue fed their Flocks carefully, or fed vpon their Flocks couetously. The Magistrate must giue an account, how hee hath behaued himselfe in his Magistracy: whether he hath sought the maintenance of vertue, and the confusion of vice; or hath (his eies being blinded with siluer scales) maintained iniquity, and oppressed the innocent. The houlholder how he hath gouerned his family: whether in reading of holy Scriptures, and prayer, to the praise and glory of God; or in reading of foolish fables, in gaming, dicing, playing, swearing, and such like. Yea, euery man must giue an account

of ỹ time spent in his seuerall calling, from the highest to the lowest. Let euery Christian therefore beware of mispending his time, liuing in security lossly, and of losing his time securely, and carelesly: for there will come a day, when for euery howre of thy life thou shalt giue an account, how ỹ hast spent it: according as Salomon telleth
Eccles. 11. 9 the careless liuer: Reioyce ô yong man in thy youth, cheere thy heart in the daies of thy youth, and walke in the waies of thine heart, and in the sight of thine eies: but know that for all these things God will bring thee to iudgement. Time lost can neuer be recouered, the houre past cannot bee recalled: Time is painted like an old man hauing a lock of haire on the hinder part; to signifie, that men should lay hold of Time comming, and make much of it when they haue it: for being once gone, it can neuer be
Augustine. recouered. Augustine confesseth ỹ he spent his time idly when hee stood gazing and looking on a spider, how she catht a flie in her net. But alas, men in these daies doe not onely spend their time in idlenes (which is a shamefull fault among Christians) but
Amos 6. 3. also in all manner of euill: They put off from

from them the euill day, namely the day of death and iudgment, and boldly approach to the seate of iniquity: a matter much to be lamented.

Let euery Christian therfore haue a care of the expence of time, least (had I wist) comes to too late: for the damned in hell, if they had this fauour of God to liue on the earth againe, and to haue hell broken lose (which they shall neuer haue granted) they would liue so strictly as they might bee chronicled for admirable spectacles to the whole world: It is the duety therefore of euery man to imitate that person, ỳ vigilant person, ỳ carried alwaies about with him in his pocket a little clock, and when he heard it sound he would instantly examine himselfe how he had spent that houre: thus should Christians examine themselues, ỳ they may neuer bee examined of the Lord; iudge themselues, that they may neuer bee iudged of the Lord; & account with themselues, that they may neuer bee brought to an account of the Lord. Thus much for the second part of this Text: namely, of what things we must giue an account. Example.

But I say vnto you of euery idle word,

&c. Before I speake of ỳ third part of this Text, namely of the Iudge, to whom wee must giue an account, I thinke it very necessary to speake of a few things, which being well considered, we may be able to abstaine from idle words, and shall haue the lesse account to make at that day. Three things therfore there are, which being performed, we shall abstaine from idle words.

1 A man must consider what he speaketh.
2 To whom hee speaketh.
3 When hee speaketh.

1. What he speaketh: Peter telleth vs
Quid. what wee ought to speake in his first Epistle: If any man speake, let him speak as the
1. Pet. 4. 11. words of God. Againe, Paul to the Ephesians saith: Let no corrupt communication
Eph. 4. 29. proceed out of your mouth, but that which is good to the vse of edifying, that it may minister grace to the hearer. So that wee ought to speake aboue all things of God & his Word, of good and honest maters, if we will shew our selues to be true Christians, and abstinent from idle words. We shou'd
Psal. 34. 1. say with Dauid, I will alwaies giue thanks to the Lord, his praise shal be in my mouth continually. Wee should resolue with Iob

a. 1)

and say: My lips shall surely speake no wickednesse, and my tongue shall vtter forth no deceit: then shall we vse our tongues to that purpose, to which they were created. Iob 27.4.

The tongue in Hebrew is called, *Kebod:* id est, *Gloria*, Glory: because it is an instrument to sing forth the glory of God vpon earth. If wee vse our tongues to this purpose, then we may truely say with the Poet, *Lingua quid melius?* What is better then the tongue? But if it be abused to the dishonour of Almighty God, if it bee an vntamed member, vttering out idle, and euill words: then may wee conclude with the Poet, and say: *Lingua quid peius eadem?* What is worse then the tongue? Poet.

Let euery Christian therefore shew himselfe (as he professeth) a Christian in his speech: For out of the abundance of the heart the mouth speaketh. Euen as ỹ heart standeth affected, so is the speech of euery man: For *Lingua est mentis interpres:* the tongue is the interpretor of the minde: the chaste man speaketh chastely and honestly; the wanton speaketh lewdly, and luxuriously: the enuious person speaketh bitingly, and bitterly. Euen as by his speech a Mat. 12.34.

man may be knowne what Country-man he is: so a man by his speech may be knowne to what Kingdome he belongeth.

Three kingdoms.

There are three Kingdomes, & men by their talk may be known to which of these they belong. There is, 1. *Prouincia Cœlestis*, The Kingdome of heauen: and the speech of this Country is praising of God, talking of his Word, giuing of thankes for the great benefits wee haue receiued, and speaking of diuine and heauenly matters: he therefore that speaketh on this manner (*Idque non hypocritice*; that is, not hypocritically: For, *Simulata sanctitas duplex iniquitas*: counterfeit holinesse is double vngodlinesse) surely appertaineth to the Kingdome of heauen.

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2 There is *Prouincia terrestris*, the Kingdome of earth: and the speech of this country is talking of terrene and earthly matters, muzling with the mole in the cranies, *Terrarumque poris*, and in the pores of the earth: quite contrary to the nature of man: for, *Os homini sublime dedit* (saith the Poet) *cœlumque tueri iussit*: God gaue man a lofty face, and bad him looke aloft, and hold vp his head towards heauē. According to that

Quid.

of

of Iohn: *Qui de terra est, de terra loquitur:* Ioh.3.31.
Hee that is of the earth, speaketh of the earth. And againe: They are of the world, 1.Ioh.4.5.
therefore speake they of the world.

3 There is, *Prouincia infernalis:* The Kingdome of hell: and the language of this country is swearing, forswearing, cursing, banning and blaspheming: if therefore thou 3
sèest such a one, it is to be feared that he belongeth to the Prouince hell: Thou therefore that wouldst belong to Gods thrice blessed Kingdome, thou that wouldst abstaine from idle words, and so haue ỹ lesse account to make; thou must beware what thou speakest, thou must talke of God and of his word, of holy and heauenly matters.

2 Hee that would abstaine from idle *Cui,*
words, must consider to whõ he speaketh: if hee speaketh to a fole, he must vse few words, for he spendeth his breath in vaine: if hee speaketh to a froward and contentious person, he must vse milde and gentle words, or else hee taketh the bellowes to quench ỹ fire: If he speaketh to a wise man he must vse no vaine Tautologies, or needlesse repetitions: for *frustrà fit per plura, quod fieri potest per pauciora.* It is in vaine to

vse

vse many words, when wee may as well be conceiued in few. If these things be not considered, we may (yea speaking of diuine and holy matter) offend in idle words.

Quando. 3 If we would abstaine from idle words, we must also consider when to speake: saith Eccles. 3. 7. Salomon: There is a time to speake, and a time to hold ones peace. Saith one: there is a time when some-thing may be spoken, & there is a time when nothing may be spoken, but there is no time when all things may be spoken. These three things well considered of vs, we shal abstaine from idle words, and haue the lesse account to make at the day of iudgement. Againe, euery Christian, as he ought to imitate Christ in all things, so he ought to imitate him in his words: *Gregory.* Gregory saith: that *Omnis Christi actio nostra debet esse instructio, ideſt:* Euery action of CHRIST ought to be to vs an example of imitation. CHRIST had three things in his words worthy of consideration, which wee must likewise labour to haue, if we will abstaine from idle words.

I 1 He had *veritatem in verbis:* truth in his words: Yea, hee reporteth of himselfe in Ioh. 14. 6. Iohn: that hee is *Via, Veritas, & Vita,* The Way,

Way, the Truth, and the Life: Yée therefore that speaketh truth to his neighbor, sheweth himselfe to be the Childe of CHRIST IESVS, the Fountaine and Origo of all truth: but hee that speaketh leasings, and vttereth forth lies, sheweth himselfe to bee the childe of the diuell, the authour and originall of all lies.

2 Christ had *vtilitatem in verbis:* profite in his words. As he spake truely, so he spake profitably: Yée neuer spake one idle or vnprofitable word through the whole course of his life, which was aboue 32 yeares. 2

3 Christ had *moderamen in verbis:* A meane in his words: Hee neuer was in words excessiue; and when iust and necessary occasion was offered, hee was neuer deficient: but Lady Meane (I meane golden vertue) drew forth his wel-contrined words out of the rich conduit of his euer-flowing Heart. Hee fulfilled that saying of Iesus the sonne of Syrach: The words of the wise are weighed in a ballance. 3 Eccl. 21. 25

In these three things should euery one imitate Christ Iesus, and then wee should abstaine (as he did) from idle, vaine, fciuolous, and vnprofitable words; for which a great

great account must bee giuen: The which imitation of Christ, the Lord for Christ his sake grant to all men, that they being like vnto him, may be receiued to reigne with him, and his holy Angels in the thrice happy heauens at that day. Amen.

Text. But I say vnto you, that of euery idle word that men shall, &c.

The third part. 3 To whom this account must bée giuen: Although in this Scripture ỹ Iudge is not expressly mentioned, yet notwithstanding, *quod subintelligitur non deest*: that which is vnderstood is not wanting; and therefore not to be omitted.

This Iudge therfore, before whose tribunall seat all mankinde must appeare, it is Christ: for he was annointed of his Father into a triple office; to be a Priest after ỹ order of Melchisedech: to bée a Prophet after the order of Dauid: to be a King after the order of Salomon: Therefore Christ, as he is King ouer all in heauen & earth, is this Iudge before whom we must all appeare: The truth of this is euident in the

2. Cor. 5. 10 Epistle of S. Paul to the Corinthians: Wee must all appeare before the tribunall seate of Christ, &c. Wee reade also in Iohn; that

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the Father iudgeth no man, but hee hath committed all iudgement to his Son. And in Mathew it is written; that all power is giuen to Christ in heauen and in earth. This was prophesied of him in ỳ Psalme. Thou art my Son, this day haue I begotten thee: Aske of me, and I will giue thee the heathen for thine inheritance, and the ends of the earth for thy possession: Thou shalt crush them with a Scepter of Iron, and break them in peeces like a Potters vessell. And againe in another place: Sit thou at my right hand vntill I make thine enemies thy foot-stoole. Yea it is an Article of our Faith to beléeue that Christ shall come againe to iudge the quicke and the dead.

Iohn 5. 22.

Mat. 28. 18.

Ps. 2. 7. 8. 9.

Psal. 110. 1.

Christ is therefore the Judge: yea hée is *verè Iudex*, a right Judge: for this word *Iudex*, that is Judge, is as much as *ius dicens, id est*; One that speaketh Iustice: and *Iudico* that is, to iudge, is as much as *ius dico*: to speake Iustice, and *iudicium*, that is, Iudgement, is as much as *iurisdicium*, if I may so terme it, that is: a Iust and Right speech.

Iudge.

So Christ being an vpright Judge, maintaineth Iustice in iudgement, he is a

Judge

Iudge ý will vse no partiality, but will reward euery man according to his workes: he is a Iudge that hath no respect of persons. Men in this world may fitly be compared to actors of a Comedy vpon a stage: Wherein one acteth the part of a Prince, another of a Duke, an other of an Earle; another of a Noble-man, another of a Gentleman, another of a Magistrate, another of a Marchant, another of a Countriman, another of a Seruant: one acteth one part; one, another: and so long as they are vpon the stage, so long there is respect (according to their parts) one of another amongst them: But when the Comedy is ended, and the stage pulled downe, then there is no such respect amongst them: yea many times hée that played the baseſt part is the best man.

Rom. 2. 11.

So likewise, so long as men act sundry parts vpon the stage of this earth, that is, so long as men doe liue in seuerall vocations, so long there is respect amongst men, & that worthily: but when as the Comedy shall be ended; that is, the day of doome shal come vpon all men, when as the stage shall be pulled downe, that is, the earth shall be changed

changed, (for the earth shall neuer bee brought ad non ens, to nothing: but onely the corruptiue qualities shall be consumed) then shall there bee no respect of persons amongst men: yea, it may be that the poore man shall bee greater before God than the rich man. Yea, and besides all this, vpon the earth God hath no respect of persons (although there bee respect amongst men) but euery man shall receiue according to his workes, the Prince as well as the Subiect, the Rich as well as the poore.

If a Iudge then should come into a Citty, & should iudge the greatest part of the Citty to death, sparing no man, *nec precio, nec prece*, neither by bribes, nor entreaties: would not euery man in that Citty bee in great perplexity and feare? So feare this Iudge, who shall come with thousands of Angels in great Pompe, Maiesty, & Glory, into the Citty of this world, and iudge the greatest part of mankinde to death & damnation, sparing no man; neither precio, nor prece, neither by bribes, nor yet by intreaties, a Iudge that will vse no partiality: A Iudge that is able to destroy both body and soule in hell fire for euermore: Feare Iam. 4. 12.

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this Iudge, this terrible Iudge, this iust Iudge, this strict Iudge, that will not suffer one idle word to escape in iudgement: thou that hast offended this Iudge by thy manifold transgressions, thou that hast deserued for them euerlasting torments in the pit of hel, feare him, quake and tremble before him, at the hearing of this hard saying: But I say vnto you, that of euery idle word that men shall speake, they shall giue account thereof at the day of Iudgement.

If Paul, a chosen vessell, and a faithfull seruant of Iesus Christ, was afraid of this iudgement, If the iust and vpright man Iob. 31.14. Iob cryed out and said: *Quid agam, quò me conuertam cum venerit dominus ad iudicandũ?* What shall I doe, ô whither shall I turne mee when the Lord commeth to iudgement? If blessed Hilary (who from the fourteenth yeare of his age serued the Lord in singlenesse of heart, and in sincerity of life to his liues end) was afraid of this day, as it appeareth by his speech vpon his deathbed: Hilarion. *Egredere anima, egredire: quid times? quid dubitas?* That is, Go forth, O soule, go forth: why art thou afraid? why doubtest

doubteſt thou? thou haſt ſerued CHRIST theſe ſeuenty yeares, and art now afraid to depart? If theſe holy men were afraid of this terrible day, how oughteſt thou (O ſinner) that art defiled with ſinne from top to toe, that haſt not ſerued thy GOD (as thou oughteſt) one day in 70. yeares, how oughteſt thou to quake and tremble? If the Iuſt ſhall ſcarce bee ſaued, where ſhalt thou (poore wretch) appeare? 1. Pet. 4. 18

If the people of Iſrael trembled at the preſence of God on mount Sinai, when the Lord gaue vnto them his Law, and (as a Schoole-Maiſter) read a Lecture to all the world: how terrible will his preſence bee when hee ſhall come to exact this Lecture at thy hands, how thou haſt conned the ſame. Ex. 16. 18.

If Iohn & Daniel, at the ſight of a milde Angell, fell vpon the earth as dead: how ſhalt thou (poore ſinner) endure the preſence of this terrible Iudge? If Haman could not abide the angry countenance of King Ahaſuerosh, how ſhalt thou (O wicked man) abide the angry countenance of this frowning Iudge? If Adam, for the commiſſion of one ſinne, ran from God in Apoc. 1. 17. Dan. 8. 17. Heſt. 7. 6. Gen. 3. 8.

great feare, and hid himselfe behinde the bush: whither shalt thou (O sinfull Adamite that hast committed as many sins as starrs in sky, as haires on head, and sands by sea, *Immò horum numerus numero non clauditur vllo*: Yea the number of them is not to be numbred) whither (I say) shalt thou desire to run? and where shalt thou desire to run? and where shalt thou wish to hide thy selfe from this terrible Iudge? O (saith Augustine) *mallent impij esse in inferno, quàm videre faciem irati iudicis*; The wicked had rather bee tormented in hell, then see the face of this fearefull Iudge. Then shalt thou cry to the mountains: *Cadite super me*, Fall vpon me, and to the Hils, *Abscondite me à facie sedentis super thronum, & ab ira agni: id est*, Hide mee from the face of him that sitteth vpon the Throne, and from the wrath of the Lambe.

Augustine.

Apoc.6.16

Then shall the book be opened, *videlicet*, the euidence of thy workes in this life, recorded freshly in the testimony of thine owne conscience, and in the true and infallible memory of Gods eternall Wisedome: then shall thy sinnes be set in order before thine eyes: heauen and earth shall witnesse

witnesse against thee: yea, thine owne Conscience shall condemne thee: and *Conscientia est mille testes*: Thy conscience is a thousand witnesses to condemne thee. Psal. 50. 11. Psal. 50. 4. Rom. 2. 15.

The diuell shall plead hard (most pittifull wretch) for thy soule and body, accusing thee on this manner: *O Iudex iustissime*, O most iust Iudge, thou hast, in the abundance of thy loue, suffered many torments of hell vpon the crosse at Golgotha, for the redemption of this wretch: thou hast offered him (times innumerable) redemption, iustification, and endlesse happinesse: yet neuertheless hee hath despised thee, and hated thy instruction, and hath chosen rather to follow mee, then Thee; rather to walke in iniquity, after my example, then in holinesse of life, after Thine; he hath chosen to bee my seruant, rather then thine: therefore what remaineth, but that thou shouldest refuse him, that refused thee; and that I should receiue him to euerlasting torments, that hath hitherto serued me?

When thou (poore soule) shalt heare this pittifull Plea, and confesse the same to bee too true: what shall become of thee, or whither shalt thou turne thee for com-

for: Alacke, alacke, thou shalt haue no hope of saluation: for aboue thee, thou shalt see the Iudge angry with thee for thy sins, and the blessed Angels reioycing & laughing at thy destruction: beneath thee, thou shalt see hell open, & the fiery furnace ready to receiue thee to torment; on thy right hand shall bee thy sinnes accusing thee, on thy left hand, the diuels ready to execute Gods iudgements vpon thee: within thee shall lye thy conscience gnawing, without thee the damned crue bewayling, on euery side fire burning: & then shall thou receiue this lamentable sentence: Go from me yee cursed, into euerlasting fire, which is prepared for the diuell and his Angels. Euery one of these words are able to cut thy heart asunder. Go from mee: Hitherto I haue bin a father to thee, I haue bestowed many comfortable benefits vpon thee, I haue had great care of thee; but now go from me into torments inexpressible, where thou shalt cry vnto mee, but I will not heare thee: in torment shalt thou lye comfortlesse, in hell thy torment shall bee endlesse: I will put a gulfe betweene thee and mee, to make thy torments remediless: thou shalt

Mat. 25. 41.

Goe.

shalt bee dying alwaies, yet neuer dead: thou shalt seeke death, but neuer finde it; thou shalt bee burning alwaies, yet neuer burnt to death: thy meate shall bee griping hunger, and famine intollerable, thy drink shall bee lakes of fire and brimstone: thy musicke shall bee howling and roaring of crying diuels, and weeping, wailing, and gnashing of teeth. Apoc. 9. 6. Luke 6. 25. Psal. 11. 6. Mat. 13. 42.

Ye cursed: Thou hast been called hitherto by renowned & glorious titles: as Prince, Duke, Noble, Reuerend, Maister, &c. But now thou shalt haue another title: thou shalt be called Cursed: cursed shalt thou be of God, whose curse is *Pœnarum inflictio, id est:* punishment: cursed shalt thou be of all the blessed Angels in heauen, whose curse is *Conscientiæ cruciamen, id est:* vexation of thy conscience: Cursed shalt thou be of all the diuels in hell, whose curse is *Pœnarum executio, id est:* the execution of thy punishment prescribed; according to that of the Poet; *Minos examen, Radamanthus dat cruciamen: tertius heu frater tertia iura tenet, id est:* One diuell rippeth vp thy examination, another diuell tormenteth thee, the third is not behind to adde one torment Ye cursed

to another vpon thee. Cursed moreouer shalt thou be of all the damned crue, whose curse is *pœnarum aggrauatio, id est*, the augmentation of thy torment: Thus cursed shalt thou be of all things for euermore.

Into euerlasting fire

Into euerlasting fire: O miserable torment! There were some comfort to the damned soule, if these torments should haue end; but that shall neuer bee. O miserable wretch! Thou shalt bee bound hand and foot, and cast into this euerlasting fire. in respect of which fire, all earthly elementall fire is but as fire painted on a wall; thy torments shall bee endlesse, easelesse, and remedilesse.

Mat. 22. 13.

Which is prepared

Which is prepared for the diuell and his Angels: Heauen was prepared for thee, & not hell: thou wert borne to glory, and not to torment; but because thou hast chosen to follow the diuell, and not Mee, therefore, Go from me yee cursed into euerlasting fire, which is prepared for the diuell, and thee his wicked Angell, where thou shalt lie weeping, and wailing, and gnashing of thy teeth for euermore.

The consideration of these things should stir vp euery Christian to looke about him,

to

to be careful & circumspect to all his waies, that hee tread not his shoe awry at any time, that he offend not this feareful Iudge in any thing, that at this day of iudgment he may find him a gentle & louing Lambe, and not a Lyon of Iuda; for as to the wicked this Iudge is terrible, so to the godly hee is a friendly and a welcome Iudge: as to the wicked the day of iudgement is a day of desolation, a day of clouds & blacknesse; so to the godly it is a day of Redemption: yea the godly shall leape for ioy at that day; and for the comming of that day the blessed Spirits in heauen cry out, saying: How long Lord, and the blessed ones vpon earth desire the comming of this day also, saying with Paul, *Cupimus dissolui, & esse cum Christo, id est:* Wee desire to be dissolued, and to bee with CHRIST; and praying with Iohn, *Veni Domine Iesu;* Come LORD IESVS, come quickely. Zeph.1.15. Apoc.6.9.10. Phil.1.23. Apoc.22.

Let euery Christian therefore so lead his life, that it may go well with him at ỳ day; What if I haue all the world, and loose my soule at that day, what doth it profit me? Mat.16.26.

If a man be called to appeare before some earthly Iudge, hee will haue an espe-

riall care to array himselfe in the best manner hee may, and to behaue himselfe accordingly, that he may be the better accepted of him. So every Christian against the day of Iudgement, when he must appeare before the King of Kings, and Iudge of all the world, must haue an especiall care to put on the Wedding garment of Christs Righteousnesse and Regeneration, least hee bee sent packing to hell with the wicked, and all those that forget God.

Hest. 4.2. Mordecay, because hee went basely in sackecloth, could not be permitted to come into the Kings Palace: and dost thou think (whatsoeuer thou art) that thou shalt bee admitted into that glorious Palace of the King of Heauen, hauing on the stinking, defiled, and abhominable garment of impurity, and the menstruous cloath of iniquity? No, no, the Lord will spue thee out of his mouth: a stinking carkas stinketh not so before men, as a polluted sinner in the nostrils of Almighty God.

Dan. 1.4. Nebuchadnezzar would haue no children in his Palace, but those that were wise and beautifull: and dost thou thinke that the King of heauen & earth will haue any

any ſoles; that is, ſinners (for the ſinner is called a fole in the Scripture: The foole hath ſaid in his heart there is no God) to dwell with Him in his Palace? or doſt thou thinke that any vgly perſon ſhall bee ſuffered there, that is, any ſinner: (for the ſinner is an vgly, and abhominable thing in the ſight of God:) No, the Lord will entertaine none into his Kingdome, but ſuch as are beautifull, ſhining in holineſſe, purity, and righteouſneſſe, as the portals of the burniſh Sunne: ſuch as are without ſpot or wrinkle, *Omnino ad imaginem ſuam:* altogether like vnto him: holy as he is holy, pure as he is pure: Such will the Lord haue in his Kingdome to ſing Halleluiah: Saluation, and Glory, and Honour, and Power bee to the LORD our GOD. Pſal. 14. 1. Apoc. 19. 1.

Therfore as the theefe is exceeding prouident, & very carefull how hee may anſwere the Iudge at the Barre: and as in earthly Courts men will bee very carefull to prouide an anſwere againſt they be called: yea, and will make ſome friend to the Iudge, that they may ſpeed the better: ſo likewiſe euery Chriſtian Soule ſhould carefully prouide a good anſwere againſt hee be cited by

by the Aparitour Death, to appeare before Christ at the generall Court of Heauen: And that then it may go well with him, let him get some friend to moue the Iudge in his behalfe, as hee tendereth the welfare of his deere soule. And who must that friend be? Not Mary, nor Peter, but it must be Christ Iesus, that sitteth at ỹ right hand of his Father in glory, and maketh daily intercession for the sins of the whole world. Get him for thy Proctour (who offereth himselfe to all) and then happy shalt thou bee; the diuell shall not preuaile against thee, for Christ hath broken his head; the gates of hell shall not preuaile against thee; for Christ hath conquered them: and death shall not hold thee captiue, for Christ hath ouercome it: Happy art thou
Ps.144.15. that art in such a case; yea blessed art thou if thou hast the LORD for thy GOD.

Thus much for the third part of this Text: namely, of the Iudge to whom we must giue an account.

Text. But I say vnto you, that of euery idle word, &c.

The 4th part. 4 When we shall giue an account: It is said here at the day of Iudgement.

The

The time when this great and generall day shall be, cannot be knowne of mortall man: yea, it is not for man to know of it: as we may reade in the Acts: It is not for you to know the times and seasons, which God hath put in his owne power: yea, Christ himselfe knoweth not of this day. But of that day and howre (saith Marke) knoweth no man, no, not the Angels which are in heauen, neither the Son himselfe, saue the Father, *id est*: Christ according to his Vnmane Nature knoweth not of it, but according to his Diuine nature, he knoweth of it as well as God the Father: for hee is co-equall with God the Father in knowledge, Wisedome, and in all things whatsoeuer: yea, he knew of this day before the foundation of the world was laid; yea, Hee Himselfe shall sit Iudge at that day. Acts 1. 7. Marke 13.

God will not haue vs know of this day, when it shall be, for these three causes.

1 To proue and try our patience, faith, and other vertues: to see whether wee will put our whole trust and affiance in him, although we know not the time of our dissolution. 1

2 To bridle our curiosity, and peeuish inquisition 2

inquisition after such (too high) matters:

Aristotle. *Quæ supra nos, nihil ad nos:* That which is aboue our capacity, we ought not to meddle withall.

3 3 To keepe vs in continuall watchfulnesse: for if we knew certainely the day of death and iudgement, surely it would be a great and forcible motiue to draw vs to a lose, negligent, and secure kinde of life.

Mat. 24. 42 Watch therefore (saith the Euangelist) because ye know not when your Maister will come. For these three causes the Lord will not haue vs know of the time of iudgement.

Although (my Beloued in Christ) wee know not the certainety of the time of this day: yet neuertheless we must know, that this great and generall day cannot bee far off, both according to the Prophesies of holy Fathers, as also to the truth of holy Scriptures.

Augustine. Augustine, in his booke vpon Genesis, against the Manichees saith, that the world should last fiue ages: the first from Adam to Noah; the second from Noah to Abraham; the third from Abraham to Dauid; the fourth from Dauid to the transmigration of

of Babylon; the fifth from the transmigration of Babylon, to the comming of Christ in the flesh; the sixth from the comming of Christ in the flesh, to His comming againe to iudgement. So that according to his Prophecy we liue in ỹ last age, which last age is called of Iohn, *Hora extrema*, or *hora nouissima*, the last houre: But how long this last houre doth last, hee that is α and ω the First and the Last, the euerlasting GOD alone doth know. 1.Ioh.2.18

The Hebrewes they boast of the Prophecy of Eliah, a great man in those daies: hee Prophecied that the world should last 6000 yeares: 2000 before the Law, 2000 vnder the Law, and 2000 from Christ to Christ. *Eliah.*

If this his Prophecy holdes true, the world cannot last 400 yeares: for since Christ his comming in the flesh, it was 1613 at Christs-tide last past, according to the computation of the Church from time to time. But leauing men, and comming to the Scriptures, which cannot erre, for *Humanum est errare*; Man may, yea and doth many times erre.

Saint Paul saith to the Corinthians:

Wee

1. Cor. 20. 11. Wee are they vpon whom the ends of the world are come. If therefore the ends of the world were come vpon them that liued aboue 1560 yeares ago, then surely domes day cannot now possible be farre off.

Iam. 5. 9. Iames likewise saith: Behold the Iudge standeth before the dore.

Mat. 3. 2. Iohn Baptist Preached repentance to the Iewes, saying: Repent, for the Kingdome of heauen is at hand.

So that by these places of Scripture it is euident that the generall day of Iudgement is at hand: as also by the signes and tokens which should go before this day immediately, of which many, yea almost all, are already fulfilled.

Moreouer, wee must (deere brethren) know, that there is a two-fold iudgement; the one called a particular iudgement, the other called a generall iudgement.

1 Death what. 1 The particular iudgement is exercised and executed vpon euery man immediately after death, which is, *Segregatio animæ à corpore:* A separation of the soule from the body.

Of this particular iudgement we may reade in the Epistle to the Hebrewes: It is appointed

appointed vnto men, that they shall once die, and after that commeth iudgement. Heb. 9.27. 2.Es.14.15

And though the generall iudgement commeth not these 4000 yeares; yet particular iudgement commeth at the day of our death; and looke as we at the day of our death shall be found, so shall we be iudged: and as we then shall be iudged, so shall wee bee iudged at the generall iudgement.

2 The generall iudgement (of which this Scripture speaketh) is exercised and executed vpon all men together by Christ: who shall by his power raise all those vp againe that haue bene dead from the beginning of the world, to that time: and they shall bee presented all together (being againe vnited to their soules) before Christs Tribunall seat, who shall come downe in a cloud from heauen, in great Maiesty and glory, with thousands of blessed Angels attending vpon him: and he shall giue sentence vpon all in generall: the wicked shall be cast into euerlasting fire, and the godly he shall cary vp with him into Cœlum Empiræum, the third, and highest heauen, (where hee now in body reigneth and remaineth) there to reape ioyes vnspeakeble for euermore.

But

Obiect. But some man may obiect and say, why (I pray you) shall there be a generall iudgment, when as all are iudged in the particular iudgement? what shall there bee two iudgements executed?

Answere. There shall (notwithstanding the particular) bee a generall iudgement, and that for three causes.

1 1 Because in the particular iudgement the soule of man is iudged onely, but then both soule and body shall be iudged.

2 2 In the particular iudgement, the soule onely is either rewarded or punished: but then both soule and body either shall be rewarded with ioyes, or punished with torments.

3 3 There shall bee a generall iudgement, to declare to all the world, assembled then together, the iust iudgement of God, that he hath iustly saued the godly, and iustly condemned the wicked: yea, the very wicked themselues shall confesse no lesse.

By reason of this generall iudgement, some light-braind heretickes there be that say, that there is no particular iudgement at all, and that the soule immediately after death is not iudged; for whereas it is said

hodie

hodie mecum eris in Paradiso: To day thou shalt be with mee in Paradise, the speech of our Sauiour to the thiefe: they take that word (*hodie, id est*: to day) for 1000 yeares; and bring for proofe hereof the place of the Psalme, A thousand yeares in thy sight are as yesterday. Luk. 23. 43. Psal. 90. 4.

But to answere them: this place of Scripture is not so to bee vnderstood, as that a thousand yeares should be taken for a day, or a day for a thousand yeares: for he saith not a thousand yeares are a day: but a thousand yeares in the sight of God, that is, in respect of the eternity & euerlastingnesse of God, are as a day: It is therefore spoken on this manner to expresse the eternity of God, as if he should say; a thousand yeares with man, in respect of the eternity of God, are but as a day: for as many as are, haue beene, and euer shall be the daies of man, so many thousand; yea, so many thousand thousands yeares is the Eternity of God: Hee is α and ω the First and the Last, before all beginnings, and shall neuer haue ending.

Againe, they alledge that place of Genesis; in that day that thou eatest thereof; Gen. 2. 17.

(namely of the forbidden fruit) thou shalt die the death.

Obiect. Now (saith the Heretique) that day they died not, but liued many hundred yeares after: therefore by a day is vnderstood many hundred yeares.

Answere. But I answere, that, that day (wherein Adam did eate of the forbidden fruite) euen that day did he die: that is, that day by sinne he was separated from God, then the which separation no death is greater; for: *Ut vita corporis est anima, ita vita animæ est deus; tolle animam, perit corpus, tolle Deum, moritur anima; id est:* As the soule is the life of the body, so God is the life of the soule, take away the soule, the body dyeth; take away GOD, the soule is dead: So that Adam that day died in soule, being separated from the Lord; yea that day Adam was made subiect to death in this life, and in the life to come; that day he had the beginnings of death seazing vpon him: for he was presently cast out of Paradise into the ragged world, he was cursed and all his posterity; yea, hee should haue gone to hell, had not the second Adam, broken the head of the subtile serpent that inticed him to sin. Yea,

Augustine.

the

the thiefe vpon the crosse had Paradise that day in his soule, in which he suffred in body; although hee had it not in so full measure, as he shall at the generall day, when his soule shall take vnto it the body againe: *Hodie*, to day, thy soule, with my soule, shall bee in Paradise: that is, in my Fathers Kingdome.

Where is now the Heretique that confoundeth particular iudgement?

Where is now the Epicure, that thinketh there is no iudgement at all?

Where is now the ignorant Papist, that dreameth of Purgatory? and hee that fondly thinketh that there is Limbus Patrum, and Limbus Puerorum? and where are those that imagine of a place of aboad, betweene heauen and hell? I turne them altogether to the Hebrewes for wisedome, in this point, where they shall finde that after death the soule of man is iudged. Heb. 9. 27.

Would Paul haue so earnestly desired to haue bene dissolued, if he should not presently haue bene with Christ? Hee saith, That in this world we see in a glasse darkly. We see but Gods back-part as Moses did: that is, but a little of the sauour of God, Phil. 1. 23. 1. Cor. 13. 12.

Ex. 33. 23 But then, that is, after this life ended, wee shall see God face to face: that is, we shall haue the full fruition of him.

Luk. 16. 22. We reade of Diues and Lazarus, that after death the one was iudged to heauen, the other to hell: which is a Parable to signifie the truth of this particular iudgement.

Eccl. 12. 7. And (to conclude this point) we read in Salomon: That the dust returneth to the earth from whence it came, and the Spirit to God that gaue it.

The vse hereof. So that wee may learne from hence the vncertainety of the day of iudgement.

Bernard. Well saith Bernard: *Nihil certius morte, hora mortis nihil incertius:* that is, Nothing is more certaine then death, and there is nothing more vncertaine then the houre of death.

Let euery Christian therefore (that wisheth the saluation of his soule at the day of death and iudgement) beware of securitie and careleſſe liuing: let no man defer repentance, and amendment of life, least death come when he looketh not for it, and so being vnprepared hee bee cast into hell fire.

The

The old world had 120 yeares to repent in: Niniue had 40 daies to repent in, Israel had 40 yeares to repent in: but thou (O man) knowest not how long thou hast to liue: thou hast no lease of thy life, thou art here to day and gone to morrow: when the houres of thy life be ended, and the glasse out-runne, thou must away: death waiteth for thee in euery place, and at all times: therefore waite thou for it, playing the fiue wise-virgins, that had the candle of faith burning in the lamps of their hearts, nourished with the oile of loue and workes. Gen. 6.3. Ionas 1.4. Psal. 95.10. Mat. 25.4.

Ierusalem, because shee could not bee brought to repentance, she was destroyed: many hundred thousands of her children were famisht to death: and many hundred thousands taken captiue by Titus Vespatian the Romane Emperour: many cast to wilde beasts and deuoured. *Iosephus.*

The children of Israel, because they were a stiffe-necked people, and a froward generation, and would not be brought to repentance: how many thousands of them lay slaine in the Wildernesse? 600000 males, except Ioshua and Caleb.

The old world, because they would take Gen. 7.23.

no warning, and could not bee brought to amendment of life: the flood drowned them all, except faithfull Noah and his godly family: And except thou repentest, thou likewise shalt perish; according to that of Luke:

Luke 13.3. Except yee repent yee shall all likewise perish: Beware therfore and repent betimes: *Fœlix quem faciunt aliena pericula cautum:* Happy is he whom other mens harmes doe make to beware.

Refuse no good motions knocking at the doore of thy heart, but entertaine them willingly; according to the counsell of Augustine: If he offereth thee grace to day (saith he) take it, make much of it, for thou knowest not whether hee will offer the same to morrow: Make no long tarrying to turne to the Lord, and put not off from day to day: the longer thou remainest in thy sin, the harder it is for thée to repent: for, *qui non est hodie, cras minus aptus erit:* If thou beest not fit for amendment to day, thou wilt be lesse fit to morrow. Therefore while the Lord speaketh to thée make him answere: while he calleth vnto thee, let there bee an eccho in thine heart, as was in the heart of

Augustine.

Poet.

Psal. 27. 9. Dauid: Seeke yee my face, thy face Lord will

will I seeke: And while it is said to day, harden not your hearts: In no case deferre repentance, for the day of death and iudgement is vncertaine; as saith Chrysostome: *Pœnitenti veniam spospondit, sed viuendi in crastinum non spospondit:* that is, The Lord hath promised pardon to him that repenteth, but to liue till to morrow, he hath not promised. *Chrysostome.*

But some there bee in the world, that will say; (ỹ more it is to be lamented) I am yong, I will liue a while after my hearts desire, and in my old age I will repent mee of my sinnes: for God hath promised (who will be as good as his word.) At what time soeuer a sinner doth repent him of his sins from the bottome of his heart, I will put all his wickednes out of my remembrance saith the Lord. And will pray to the Lord for forgiuenesse of their sinnes, as Augustine said before his conuersion: *Ignosce (pater) ignosce mihi, at noli modo:* Forgiue mee my sinnes, but not now: let me sinne in my youth, and pardon mee in mine age: Thus they would desire to die the death of the righteous, but they would not liue the life of the righteous: but let these graceless *Obiect.* Eze. 18. 22. *Augustine.*

persons (that thus deferre repentance) beware of two things.

1 Let them beware of suddaine death: let them take heed, least they be cut off in
Iob 1. 18. the middest of their sinnes; as Iobs children in the middest of their banquetting and ryoting were suddainely slaine by the fall of a house: and as the floud came vnlooked for and drowned the old world.

Liuie. Liuie reporteth a fearefull example of suddaine death: saith hee, there were two old men that frequented two Harlots, and presently vpon the fact committed, they both suddenly dyed: the one was thrust through with a dagger: the other dyed suddainely of an Apoplexy: which is a disease ingendred of aboundance of grosse humours, which doe fill those vessels and receptacles of the head, from whence commeth feeling and mooving of the body, as
Galen. saith Galen, and therefore they that haue this disease, are depriued of all sence, feeling and mooving.

Let euery lusty younker and desperate ruffian, set this fearefull example before his eyes.

Againe, the yong man dyeth as soone as

as the old: the Lambs skin is brought to the Market, as well as the old Crones: true is the saying of Augustine: *Vita dum crescit, decrescit: vita mortalis, & mors vitalis: id est,* Life while it increaseth, decreaseth; life is dying, and death is liuing. *Augustine.*

2 Let all men that refuse the mercy of God, and deferre their repentance, know, that repentance is not theirs at command, but it is the great mercy of God: and it is to be feared, that they that haue refused it offered, when they would haue it, they shall go without, according to that country Prouerbe: If you will not when you may; when you will, you shall haue nay: And it is commonly seene, that *Qualis vita, finis ita:* as a man liueth (commonly) he dyeth: Yee that will liue without repentance, must looke to die without repentance.

Though God spared the Thiefe at the last gaspe, yet let no man presume of that: for that was a medicine against desperation, and not a matter of imitation; saith one; God spared one, that no man might despaire; hee spared but one, that no man might presume.

Let euery man therefore (in the feare of God)

God) without all delay, seeke for amendment of life: let them as (Gregory wisheth)
Rom.6.13. *Plangere plangenda:* Bewaile their sins that ought to be lamented: and as they haue giuen their members as weapons of vnrighteousnesse to iniquity, so let them now giue them as weapons of righteousnesse to holinesse. Repent (deere brethren) betimes.

Poet. *Viue Deo gratus, toti mundo tumulatus:*
Crimine mundatus, semper transire paratus.
That is:
Liue vnto God a thankefull wight,
And to the world die:
Cleanse thy selfe from wickednesse,
Alwaies ready hence to flie.

Play the wise Steward, lay vp treasures in heauen for thy soule, imitate the Pismire which gathers in Summer, whereby she may liue in Winter.

Damascene. Damascene reporteth an excellent History touching this purpose: saith he, There was a country where they chose their king of the poorest and basest sort of the people, and vpon any dislikement taken, they would

would depose him from his Throne, and exile him into an Iland, where hee should be sterued to death. Now one wise fellow (considering hereof) sent money before into that Iland, into which he should bee banished, and when he was banished, he was receiued into the Iland with great triumph.

So, against thou be banished by death from this world, without penny or farthing, (for naked thou camst, and naked thou must go) thou must prouide while thou art in this life, whereby thou maist liue in heauen heereafter.

Let nothing therefore make thee defer thy amendment, but while Christ calleth thee, run vnto him. Put on Ieromes resolution who said: If my mother were hanging about my neck, if my brethren were on euery side, howling and crying, and if my father were on his bare knees, kneeling before mee to detaine me in their wicked and sinfull course of life, what would I doe? I would shake off my mother to the ground, I would despise and hate all my kindred and kinsfolkes, and I would tread and trample my father vnder my feete, thereby *Ierome.*

thereby to flye to CHRIST when Hee calleth mee.

So shouldest thou resolue the amendment of life. The Lord of heauen for his sweete Son Christ Iesus his sake, grant to thee (deere Reader) and mee, to both of vs, his holy Spirit, that we may stand vnblameable before the Iudge, at that great and generall day: that we (being cloathed with the long white roabes of righteousnesse) may bee in the number of those to whom it shall be said then: Come yee blessed Children of my Father, inherite the Kingdome which was prepared for you from the beginning of the world. Grant this deere Father, for thy deere Sons sake, Christ Iesus, our onely Lord and Sauiour; to whom with thee and the holy Spirit, wee ascribe all Power, Glory, and Dominion, and sing Halleluiah to thee (O blessed Trinity) for euer and euer:

Amen.

A True and Comfortable *Exposition of the Lords Prayer.*

FOrasmuch as prayer to the soule is as necessary as the Keele to the Ship, the foundation to ỹ house, the moisture to the Tree, and the sinewes and ioynts to the body: And forasmuch also as wee can haue neither grace to beleeue, nor grace to obey, without feruent and faithfull prayer, I haue thought good, as briefly as I can (for the helping of the ignorant in the performance of this Christian duety) to expound the prayer of our Lord, being the perfect ground of all our prayers; that so, we praying in wisedome, may pray with comfort: for, alacke, thousands (it is to bee feared) that haue this prayer, Ad vnguem: at their fingers ends, are

are altogether ignorant of the worthy contents of the same.

Concerning which prayer, I obserue these foure things.

1 First, the occasion heereof, and that was vpon the complaint and suite of the Disciples, who (being weake in this gift)
Luk. 11. 1. 2 entreated Christs helpe, saying: Maister, teach vs to pray, as *Iohn* also taught his Disciples: And Hee said vnto them, when yee pray, say: *Our Father which art in heauen, &c.*

So that Christ gaue them this Prayer, not onely to vse the prescript forme thereof, but also to frame all their prayers sutable to the same.

2 Secondly, The Breuity heereof, containing but fiue, and those short Petitions.

It pleased CHRIST in his wisedome to make it briefe and short, for these three causes.

1 1 That it might be sooner learned, and better kept.

2 2 That it might be often repeated, and not wearisome.

3 3 That it might take away all excuse from

from those that in any respect neglect prayer.

Thirdly, The Excellency hereof; and that is double. 3

1 In respect of the Authour, it was made by CHRIST himselfe, who is the Wisedome of the FATHER. 1

2 In respect of the Subiect; for it conteyneth in it (though neuer so short) whatsoeuer is necessary for GODS glory, our present good, and euerlasting comfort. 2

Fourthly, The Necessity hereof; it is as necessary to the Christian soule, as a Castle or Bulwarke to the Citty. 4

This prayer (whereof I haue spoken) conteyneth in it generally three things.

First, a Preface. 1

Secondly, Petitions. 2

Thirdly, a Conclusion. 3

The Preface is set downe in these words: Our Father which art in heauen. The Preface.

The Preface consisteth of two parts.

The first part concerneth our owne selues, in these words: Our Father. 1 The first part.

The second part of the Preface conterneth God: in these words: Which art in heauen. 2 The second part.

The

The first part of the Preface concerning our selues, containeth in it two things.

1 First, a Duety.

2 Secondly, a Prerogatiue.

1 First, a Duety, in this first word Our.

[Our] *Note.* In this word [Our] wee are taught, what loue, care, and affection, should raigne in the Members of the Mysticall Body.

Wee should pray for the whole Body of the Saints, as well as for our owne soules. The eie seeth not for it selfe alone, but for the good of the whole body: The hand laboureth not for it selfe alone, but for the whole body: So should wee craue all comfortable Graces for our Brethren, and for the whole Body of Christ Iesus, as well as for our owne selues.

2 Secondly, a Prerogatiue, in this word Father.

[Father.] By [Father] heere is not onely vnderstood the first Person of the Trinity, but the whole Trinity. For as God is said to bee our Father, in respect of Creation, Redemption, and Preseruation: So the whole Trinity haue their parts in them all.

Againe,

Againe, the name of [Father] when it is put with any other Person of the Trinity, is taken personally, that is, for the first Person of the Trinity: but when it is put with his creatures, it is taken essentially for the whole Trinity.

So that in Christ our Mediatour, Wee that were by nature the children of wrath, are become the Sons of GOD, and Heires of Eternall Life. And this is the great prerogatiue of the Children of GOD. Ephes. 2.3. *Note.*

To be the sonne of a mighty Monarch and great Prince, is high eminence: but to bee the Adopted Son of God, vnspeakeable is the excellency of this title.

Heerein the loue of God doth first appeare vnto vs: Behold what loue the FATHER hath shewed onvs, that we should be called the Sonnes of GOD. *Vses.* 1 1.Ioh. 3.1.

Secondly, by this word [Father] our faith is much strengthned in our prayers; for we pray not to an inexorable iudge, but to a mercifull Father, who can deny vs nothing, as wee may comfortably reade, Math. 7.9.10.11. 2

Thirdly, wee haue good warrant to call God Father, and it is no impudency so to 3

Ezek. 36. 28. do; for we haue Gods promise: You shall bee my people, and I will bee your GOD:

Luk. 11. 2. Wee haue Christs warrant: When yee pray, say; *Our Father*: And wee haue the holy Ghosts instruction: Rom. 8. 15. Yee haue receiued the Spirit of Adoption, whereby we cry, *Abba* Father.

4 Fourthly, if God bee our Father, then let vs haue a continuall care (like good children) to giue him his due loue, and deserued honour, as hee calleth for the same of vs in the Prophet: A Sonne honoureth

Mal. 1. 6. his Father, and a Seruant his Maister: If I bee a Father, where is then mine honour? and if I bee a Maister, where is then my feare?

Thus much of the first part of this Preface.

The secod part. The second part of this Preface concerneth God in these words: Which art in Heauen.

This second part concerning God, containeth in it a double description.

1 First, A description of the Maiesty of GOD.

2 Secondly, A description of the Habitation of GOD.

The

The description of the Maiesty of God, in these words contained (Which art) is double.

First, A description of his Immutability: *Which art.* 1 Which art

The Lord in his Essence is immutable, and in his Attributes without shadow of change: the Lord therefore sending Moses to Pharoah, bad him say on this manner: I Am, hath sent mee. *Note.* Exod. 3. 14.

And as God is thus immutable in his Essence and Attributes, so is hee immutable in his Word: Heauen and earth shall passe away, but my Words shall not passe away. Mat. 24. 35.

And this is a doctrine of much comfort, that the LORD in his Word and Promise is vnalterable, and without mutability or change.

Secondly, A description of his Eternity: *Which art.* 2

The Lord is to day, yesterday, and the same for euer: Hee was before all beginning, and shall neuer haue ending: Hee was not in time, neither shall Hee end in time, but remaineth the same for euer. *Note.*

Secondly, A description of Gods Habitation; 3 In heauen,

tion, in these words: [In heauen.]

Wee are heere to know, that God cannot properly bee said to bee in a place, because he is an infinite, and incomprehensible Spirit: Hee is in heauen by his glory, in earth by his mercy, in hell by his vindicts, and in the depth of the seas by his miracles. Behold, the heauens, and the heauens of heauens are not able to containe the LORD, Heauen is his seate, earth is his foote-stoole, &c.

1. King. 8. 27.

Yet the Lord is said to bee in heauen, as Psal. 2.4. But hee that dwelleth in heauen shall laugh them to skorne, and Psal. 113.5. Who is like to the LORD our GOD, that hath his dwelling on high: that is, in heauen, and Psal. 123.1. I lift vp mine eies to thee, that dwellest in the heauens.

God is said especially to bee in heauen, for these foure causes.

1 First, because his glory is most manifested in heauen: euen as the seate of the soule, the head and the heart may bee said to be, because the soule is most seene there, though it bee not in any one place of the body included: so the Lord is said to be in heauen,

heauen, becauſe his glory doth there moſt appeare.

Secondly, becauſe heauen is the place where Chriſts Body is, and heauen is the Pallace of Angels, and Court of Saints, where they behold the glorious face of God. 2

Thirdly, becauſe God doth there raigne perfectly, and to him there is done abſolute obedience. 3

Fourthly, becauſe from thence hee manifeſteth himſelfe to vs, by Reuelations, Oracles, Viſions, and the like; and from thence hee gouerneth the world, ſending light, heate, raine, and ſuch like. 4

So that, in that hee is ſaid to be in heauen, his Maieſty doth not onely appeare, but alſo his Dominion and Power, to which all things in heauen and earth are ſubiect; as his Godneſſe in the word (Father) ſo his Power in theſe words (in heauen) are manifeſted to vs. *Note.*

This therefore firſt teacheth vs, that wee muſt humble our ſelues in our prayers before the great God of heauen and earth, Who is able to damne both body and ſoule in hel-fire. *Vſes.* 1

2 Secondly, wee must come before Him with all possible reuerence, because Hee is not an ignoble father, or earthly, but an heauenly Father, and a glorious Maiesty.

3 Thirdly, wee must mount vp our hearts to heauen when wee pray, and there bee present with God.

4 Fourthly, wee must pray especially for heauenly things, wee must looke for all good things for body and soule from thence, and our conuersations must likewise bee holy and heauenly.

Thus much of the second part of this Preface.

The secõd part. The second part of this Prayer, are the Petitions themselues, in number six.

The first three concerne Gods glory, the latter three our owne good.

The first Petition. The first Petition; Hallowed bee thy Name.

Note. This is put in the first place to shew that Gods glory is to bee preferred aboue all things, euen aboue the care of our owne soules saluation.

Hallowed By hallowed, or sanctified, is not meant that wee should adde holinesse to God; but to

to acknowledge Gods Maiesty holy, and euery way excellent, as it is: the like phrase is vsed in the Gospell of Luke: Wisedome is iustified of her children: that is, acknowledged and declared to bee iust. Luk. 7. 35

By the Name of God, is not here meant his Commandements, as Leuiticus 22. 32. Neither the Authority of God, as Mat. 28. 19. But by the Name of God is vnderstood the Essence of God, as 1. King. 8. 5. and Ps. 116. 13. and his Attributes, by which his Maiesty is made knowne in some measure to vs, as his Wisedome, Power, Holinesse, Mercy, Iustice, &c. Name.

So that in this Petition wee desire these three things.

First, that wee may bee enlightned to know the Maiesty of God aright. 1

Secondly, that wee may confesse and acknowledge the Lord to bee such a one, as the Scriptures haue recorded of him concerning his Greatnesse, Worthinesse, and Attributes, that hee is a Spirituall Substance, most Wise, most Holy, Eternall, Infinite: y hee is Great without quantity, Swéet without quality, Euerlasting without time; in his Greatnesse Infinite, in his 2

Power omnipotent, in his Wisedome inestimable, in his Iudgements terrible: Inuisible, yet seeing all things; Immutable, yet changing all things; Immoueable, yet mouing all things.

3 Thirdly, that wee may giue vnto him his due honour, and beare his image of holinesse before the world; in the heart by louing him and beleeuing in him; in the tongue by reuerent speaking of him, by praying to him, and praysing him; in the whole man by obeying him, and holily liuing to him.

These therefore faile in the performance of this first Petition.

1 First, all Athiests that acknowledge no God.

2 Secondly, all Heathen Idolaters, and ignorant persons, that worship not God aright.

3 Thirdly, all Infidels, that depend not vpon his all-commanding Power and Might.

4 Fourthly, all proud persons, that seeke not Gods glory but their owne.

5 Fiftly, all swearers, and all that vnreuerently take the name of this great Iehouah

houah in their mouthes.

Sixtly, all hard-hearts, that will neither bee allured by his mercies, nor moued by his iudgements. 6

Seuenthly, all vnthankefull wretches for the benefites continually receiued from him. 7

Eightly, all that are negligent in offering vp the spirituall sacrifice of prayer, and call not vpon his name. 8

Ninthly, all prophane people, and vngodly liuers whatsoeuer, as Adulterers, Drunkards, Lyers, &c. 9

Thus much concerning the first Petition.

The second Petition: Thy Kingdome Come. The second Petition.

This word [Thy] sheweth that there is a double Kingdome. First, the Kingdome of God, Secondly the kingdome of Sathan, called the kingdome of Darkenesse, Colloss. 1.13. Wee pray therefore that sin may not reigne in our mortall bodies, that wee may not be bond-slaues to the Prince of the aire, but that the Lord would admit vs into his Kingdome, and rule and Thy.

raigne

raigne ouer vs by his holy Word and Spirit.

Kingdome This word [Kingdome] is taken many waies in the Scriptures.

3 First, it is taken for the gouernement of the whole world: as Psal. 145.13. Thy Kingdome is an euerlasting Kingdome, and thy Dominion endureth throughout all ages.

2 Secondly, it is taken for that gouernement whereby the Lord ruleth and reigneth in the hearts of the Elect in this world, by his Word and Spirit, which is called the Kingdome of Grace: The Kingdome of God is within vs. Luk. 17.21.

3 Thirdly, it is taken for that gouernement whereby hee ruleth in heauen, most perfectly in the Saints and Angels, and this is called the Kingdome of Glory: In this Kingdome the Elect shall raigne with Christ for euer. Psal. 49 14.

In this Petition, the first acceptance is not to bee vnderstood, but the second of Grace, and the third of Glory.

So that in this Petition wee desire these three things.

1 First, that the Lord would build in vs the

the Kingdome of Grace, and rule in our hearts by his word and Spirit, sanctifying our spirits to all obedience and godlinesse.

Secondly, that this Kingdome of Grace may be increased in vs daily, That Wee may grow, *Ephes.*4.15. in grace and godlinesse; From the measure of the gift of CHRIST, *Ephe.*4.7. to the measure of the age of the fulnesse of CHRIST. *Ephe.*4.13. 2

Thirdly, that our hearts may bee inflamed to long for, and desire the Kingdome of Glory, that sinne and all wickednesse confounded, wee may perfectly glorifie our heauenly Creatour, as Paul prayed, Phil. 1.23. I desire to bee dissolued and bee with Christ, and as the Saints of God: Rom. 8.23. Wee that haue receiued the first fruites of the Spirit, euen wee doe sigh and mourne, waiting for the Adoption, euen the Redemption of our body. 3

These therefore faile in the performance of this second Petition.

First, they that suffer sinne to reigne in their mortall members, and yeld obedience thereunto. 1

Secondly, [illegible] that quench the Spirit of God, and will not bee ruled by the good motions 2

motions and holy directions of the ſame.

3 Thirdly, they that make no conſcience of their waies, that contemne the counſell and hearing of the word, and pray not heartily, for the free paſſage and flouriſhing eſtate of the ſame.

4 Fourthly, they that labour not for perfection in grace.

5 Fiftly, they that are not prepared for the comming of Chriſt, neither wiſh nor long for his appearance in glory.

Thus much concerning the ſecond Petition.

The third Petition. Will.

The third Petition: Thy will bee done in earth as it is in heauen.

1 The will of God is double.

First, An hidden-will: which is the immutable purpoſe and decree of future euents: Which will is alwaies done, neither cannot bee changed, or altred by any. My counſell ſhall ſtand, and I will doe whatſoeuer I will, Eſay 46.10. Neither can any reſiſt this Will: as Prou. 21.30. There is no wiſedome, no vnderſtanding, no counſell againſt the LORD.

2 Secondly, the Will of GOD is taken metaphorically,

metaphorically, for whatsoeuer doth declare his Will and proceed from the same, as his Precepts, Counsels, and Lawes, which the Apostle calleth the Good Will of God: Rom. 12. 2. and this Will is called the Reuealed Will of God: because it is reuealed vnto vs by his Word: Of this will we reade, Psal. 103. 21. Praise the Lord, all yee his seruants which doe his will: that is, his Commandements: this is the Will which wee pray may bee done.

So that in this Petition wee desire these three things.

First, to deny our selues and our owne wils, and to doe the will of God, and to subiect our wils to Gods will, as well in aduersity as prosperity. Thy Will, 1

Secondly, to doe it without delay, while wee are vpon the face of the earth breathing. In earth. 2

Thirdly, to doe it as the Angels doe it in heauen; that is, zealously, readily, carefully, and sincerely. The Cherubines haue fiue wings: two to couer themselues from the face of the Lord; two to couer their feet from men; and two to flie withall, and to doe the Will of their Creatour, as Psal. 103. As in heauen. 3

As it is 103. 20. Euen as: These words doe not here signifie equallity, but similitude, as some imagine, because wee cannot doe the will of God so perfectly as the Angels doe: yet, in my iudgement, wee ought to striue for perfection, and resolue perfect obedience to his Will.

These therefore faile in the performance of this third Petition.

1 First, the Papist that doth imagine hee hath Free-will to doe that which is good.

2 Secondly, they that follow their owne will, either in life or iudgement.

3 Thirdly, they that will not with patience submit their wils to Gods will in aduersity.

4 Fourthly, they that post off their obedience till their death-bed, and refuse to giue their whole life to the doing of Gods will on earth.

5 Fiftly, they that are contented with imperfect obedience, taking men, and not Angels, for their example.

6 Sixthly, they that are luke-warme in the seruice of God, and not zealous.

7 Seuenthly, they that seeme to doe Gods Will, and doe it to bee seene of men,

as

as hypocrites: and doe it not sincerely.

Thus much concerning the third Petition.

The fourth Petition: Giue vs this day our daily bread. The 4th Petition.

Giue: We are taught from hence to seek our fode and maintenance from God, for Hee is Lord and giuer of all good things. Giue.

Ob: The rich man, that hath plenty, needeth not to call vpon God in this Petition. *Obiect.*

Ans: Rich men, if they want Gods blessing, they haue nothing, but want (in effect) all. Rich men therefore daily must haue this word (Giue) in their mouthes, notwithstanding their aboundance, and that for these two causes. *Answere.*

First, that God would preserue that which they haue, for many of rich doe some become poore, by fire, water, theeues, &c. 1.

Secondly, that God would blesse it vnto him: for a chip, yea a stone will nourish life as some as bread, if Gods blessing bee not vpon it: therefore it is called the Staffe of bread: Esay 3. 1. Take away a 2.

staffe

staffe from an old man and hée falleth; so take away Gods blessings from the bread, and it is vnprofitable.

This day. This day: The Lord will haue vs pray for the present day, and not for longer time, for these three causes.

1 First, that hereby wée may bée brought to depend vpon his continuall prouidence by faith, from day to day; thus hee dealt with Israel for Manna, Exod. 16.

2 Secondly, that wée may hereby lay aside our excessiue care, and prouision, for the things of this life.

3 Thirdly, that hereby wée may bée brought to sée the vncertainty of our liues, that wée cannot promise to our selues so much as to morrow, as wée may reade in Iam. 4. 14. to day therefore wee begge our daily bread, to morrow (it may bee) wee shall haue no néede of this Petition.

Our. Our: Though this bread bee the Lords guift, yet for these two causes it is called Our.

1 First, to shew vnto vs that in Christ wée haue right and interest in the good creatures of God, as in the 1. Corinth. 3. 22. Yee are Christs, and all things are yours.

God

God hath giuen vs Christ, and in him all things; they are but vsurpers that receiue them out of CHRIST.

Secondly, to shew that that bread is onely Our, which wee obtaine from GOD by dilligent paines in a lawfull Vocation. 2

Daily: Because our liues cannot continue without a daily supply of these necessaries, as by common experience wee doe finde. Daily

Bread: By bread is meant here (by the figure Synecdoche) all things necessary for this temporary life; as meate, drinke, cloth, peace, liberty, &c. so it is taken in Genesis, Gen. 3. 19. Thou shalt eate thy bread with the sweate of thy Browes: that is, thou shalt get thy liuing by labour and the sweate of thy Browes. Bread,

So that in this Petition wee desire these three things.

First, that God would in Christ vouchsafe vs all things necessary for the maintenance of our mortall life. 1

Secondly, that Hee would blesse our paines and labours in our vocations to this end and purpose. 2

Thirdly, that hee would giue them vn- 3

to vs at such times, and so often as natures nececessity requireth, which is daily and hourely.

These therefore faile in the performance of this fourth Petition.

1 First, they that attribute to the creature vertue of refreshing, which commeth meerely from the blessing of the Creatour.

2 Secondly, that distrustfully hord vp for time to come: as the foole Luk. 12. 19. Soule take thy rest, for thou hast goods laid vp for many yeares.

3 Thirdly, they that eate not their owne bread, as Usurers, Theeues, Cheaters, Deceiuers, Lyers, &c.

4 Fourthly, that idly spend their daies without paines and labour in a lawfull Vocation.

5 Fiftly, that pray for superfluous things, and for whatsoeuer is more then necessary.

6 Sixthly, that depend not vpon Gods Prouidence, euen for the least things, as a morsell of bread.

7 Seuenthly, that are couetous, and not contented with that which they haue, more or lesse. If wee haue where-with to

bee

bee cloathed, and in the feare of God, let vs therewith bee content.

Thus much concerning the fourth Petition.

The fifth Petition: And forgiue vs our treſpaſſes, as wee forgiue them that treſpaſſe againſt vs. The fifth Petition.

Our ſinnes are called debts in the Goſpell of Luke 11.4 in regard of the reſemblance betweene them; for as a debt doth binde a man either to make ſatisfaction, or elſe to go to priſon; ſo our ſinnes binde vs, either to ſatisfie Gods Iuſtice, or elſe to ſuffer eternall damnation. Forgiue, &c.

And becauſe wee cannot, of our ſelues, ſatisfie the one, nor willingly would in our ſelues ſuffer the other, in Chriſt therefore wee ſue to the Lord for the forgiueneſſe of them.

And vnder this forgiueneſſe of ſinnes are vnderſtood theſe benefites, as Iuſtification, Sanctification, Redemption, and Glorification.

Againe, by ſinne, heere is not meant the guilt onely, but the puniſhment alſo due to vs, for the ſame. Our ſinnes.

As wee forgiue. As wee forgiue, &c. These words are not (as Papists imagine) the cause why God should forgiue vs, because wee forgiue others, but a signe that God will forgiue vs.

Therefore these words (as wee forgiue) are added for these two causes.

1 First, for our instruction: to teach vs, that God requireth this at our hands, that wee should forgiue, as wee would bee forgiuen; that wee should bee mercifull, as hee is mercifull; you know how hee was serued that hauing his debt forgiuen him, would not forgiue his brother. Matth. 18. 4.

2 Secondly, for our comfort, to giue vs to vnderstand, that if wee, which be sinnefull men, can remit wrongs and iniuries done against vs, much more will our heauenly Father (whose mercy is aboue all his works) forgiue his seruants, when, in true repentance, they shall turne vnto him: O hee is very ready to forgiue!

And in forgiuing our brethren wee are to know, that wee may forgiue the iniury done against vs, but not the sinne therein done against God: God onely forgiueth sins: Hee that stealeth offendeth the Law,

the

the iniury is done against him from whom hee stealeth, but the sinne against Gods Law: Thou shalt not steale: hee may forgiue the iniury, but God onely must the sinne.

So that in this Petition wee desire these three things.

First, vpon our confession and true humiliation for sinne, that it would please the LORD not to lay to our charge, either the guilt or punishment of our sinnes, but in the righteousnesse and inexterable passion of IESVS CHRIST; hee would race them out of the booke of his memory, and saue our soules aliue. 1

Secondly, that by the infallible testimony of his good Spirit, and by a resolute perswasion of faith, hee would assure our consciences of the free remission of them, and seale vs vnto the day of redemption. Ephe. 4. 30. 2

Thirdly, seeing God requireth the like forgiuenesse at our hands towards our brethren, wee further entreate his grace, that wee may as heartily forgiue iniuries done against vs, as wee desire forgiuenesse of our owne sinnes at the hands of God. 3

These therefore faile in the performance of this fifth Petition.

1 First, the heretical Nouatians are here condemned, who deny forgiuenesse of sins after Baptisme.

2 Secondly, the Church of Rome also is here confounded, that auerreth that God doth remit the fault, but not the punishment; a doctrine dangerous, discomfortable, and diuelish.

3 Thirdly, the Catharists are here also confuted, who thinke they can bee without sinne in this life.

4 Fourthly, they that confesse not their sins, and grieue not for their corruptions.

5 Fifthly, that runne (by wilfull disobedience) daily vpon Gods score, and haue neuer care to come out of his debt.

6 Sixthly, that endeuour not to keepe a cleere conscience towards God and men.

7 Seuenthly, that labour not for the peace of conscience, that the world can neither giue nor take away.

8 Eightly, that are so maliciously bent against their brethren, that by no meanes can bee brought to forgiue them; these men are so farre from forgiuenesse at the hands

of

of GOD, as (in effect) they pray that Hee would neuer forgiue them, a matter most fearefull, and much to bee lamented.

Thus much concerning the fifth Petition.

The sixth Petition: And leade vs not into temptation: But deliuer vs from euill. The sixth Petition.

Leade vs not: to bee lead into temptation, is to bee ouercome of temptation, and ensnared there-with, as a fish is taken in the net: Christ was tempted, but not lead into temptation. Leade vs not.

God is said to leade vs into temptation in these two respects.

First, because Hee permitteth Sathan to tempt vs. 1

Secondly, because in His iustice hee vseth him as an instrument of his wrath. 2

Into temptation: Temptation in Scriptures is taken two manner of waies. Into temptation.

First, for that temptation where-with the LORD doth proue and try those that are His, of which Moses speaketh: Exod: 20.20. Feare not, for GOD is come to proue you: that is, whether you will obey His Precepts, as you promised: Ex. 19.8.

Againe, Psal. 66. 10. Thou ô God hast proued vs, thou hast tried vs euen as siluer is tryed. Gods tryals alway tend to his owne glory, and the good of his children.

Secondly, it is taken (and that more generally) for that temptation wherewith the diuell doth assault men; and this is any inticement of the soule, or heart (either by the corruption of mans nature, the allurements of the world, or the suggestion of the diuell) to any sinne.

And in this sence, God is said not to tempt any man. Iam. 13.

The Fathers define temptation to bee a corrupt affection, tending, or enticing to euill: and to imagine this to come neere God, it is horrible blasphemy.

The matter of temptation is in vs, euen our owne concupiscence; the diuell needeth but to bring his bellowes to this fire, and it is forth-with kindled.

But deliuer, &c.

But deliuer vs from euill: By euill is not heere meant temptation (for temptations are many times profitable) but by euill is meant the sin to which wee shall bee tempted by the diuel, the world, & our own concupiscence, which is of it selfe simply euill.

Leade

Leade vs not into, &c. that is, though thou sufferest vs to bee tempted, yet suffer vs not to bee lead away and ouer-come of temptations, but deliuer vs from whatsoeuer euill wee shall at any time bee tempted to.

So that in this sixth and last Petition, wee desire these three things.

First, wee craue for grace at the hands of God, whereby wee may with-stand sin and repell the power of temptations, and not bee swallowed vp of them.

Secondly, wee craue that by the power of Gods all-sufficient grace, when sinne assaulteth vs, wee may not bee ouer-come of it, but ouer-come it, and bee deliuered from the power and slauery of it.

Thirdly, seeing sinne, many times, is more powerfull ouer vs, then grace in vs, wee desire that it may not take rooting in vs, to reigne in our mortall bodies, but speedily wee may bee recouered and deliuered from it.

These therefore faile in the performance of this Petition.

First, all that imagine God to bee the authour of sinne; God is the permitter but not

not the Authour; God is the Authour of euery action, but not the Authour of the euill inherent.

2 Secondly, those that desire absolutely to bee freed from all temptations: for it is not said, let mee not bee tempted, but leade mee not into temptation; for alas! this is the greatest temptation of all, not to bee tempted at all.

3 Thirdly, those that presumptuously thinke, that of themselues they are able to withstand temptations, and of their owne power.

4 Fourthly, those that are careless, and respect not whether they ouer-come, or bee ouer-come of temptation; that are as ready to yeeld to temptation, as the diuell and the flesh are ready to tempt them.

5 Fifthly, those that liue and lie in sinne, and seeke not to bee deliuered from this their damnable estate.

6 Sixthly, those that flye not the appearance of euill, that preuent not the beginnings of sinne, and eschew not the company of traders in iniquity.

Thus much concerning the sixth and last Petition.

The

The third and last part of this Prayer, is the Conclusion, in these words set downe. For thine is the Kingdome, the Power, and the Glory, for euer and euer; Amen. The third part. The Conclusion.

For thine is the Kingdome. Thine is the Kingdome.

The Kingdome is said to be the Lords, for these two causes.

First, because hee is owner of all things that are. 1

Secondly, because Hée hath soueraigne rule ouer all things at his Will. 2

The Power: All power is of God and from God that wée haue. The Power.

And Glory: All glory is due to the Lord our God. And Glory.

First, the reason why wée pray to God, is, because, whatsoeuer wée haue, wée haue it from God, for hée is King and Lord ouer all: and whatsoeuer strength of grace wee haue, wée haue it from God, the fountaine and giuer of all grace. 1

Secondly, the reason why wee would haue our prayers granted, is that Gods Kingdome, Power, and Glory, may be aduanced, because the Kingdome and Power is the Lords, to him wée pray; and because 2

all

all glory apperteineth to him, wee returne to him thankes-giuing, and the glory of all; saying with the Psalmist: Not to vs ô
Ps. 115. 1. Lord, not vnto vs, but vnto thy name giue the glory.

These therefore faile in the right knowledge of this conclusion.

1 First, that deny the generall gouernement and prouidence of God, thinking all things come by fortune or chance.

2 Secondly, that deny his omnipotency, and that all power and strength doe come onely from God, and that rest vpon their abilities for any thing.

3 Thirdly, that take to themselues, or giue to any other glory, and honour, which onely are due to the LORD.

Amen. Amen, This last word is taken two waies.

1 First, for a witnesse of our faith, and then the acceptance of this word is, It shall bee so: wee beleeue that the Lord in his good time will grant our requests.

2 Secondly, for a testification of our feruent desires, and then the acceptance of this word is, So-be-it, wee desire the Lord to grant our Petitions made vnto him.

In

In the first acceptance wee are admonished to pray Faithfully, in the second wee are admonished to pray Feruently; which two (Faithfully and Feruently) are the principall things to be obserued in prayer.

And this word is to bee spoken as well of the Minister as the people, though, for the most part, the Minister putteth it off to the people.

These therefore faile in the right vse of this word.

First, that offer vp prayers to GOD, and are not perswaded in their hearts, that the Lord will heare them and helpe them; these finde small comfort in their prayers. 1.

Secondly, that pray luke-warmely and coldly, their tongue walking, and their hearts without feeling; that are not earnest with the Lord, and that send them not vp with grones that cannot be expressed. 2.

Three prayers neuer speed for a blessing.

First, Timida, a Fearefull Prayer, when wee beleeue not that wee shall bee heard. 1.

Secondly, Tepida, a Luke-warme Prayer, when wee pray in deadnesse of heart, and drowsinesse of minde, without feruency of Spirit. 2.

Thirdly,

3 Thirdly, Temeraria, a Rash Prayer: when wee pray either without wisedome, or due consideration.

Three prayers, spèd for a blessing.

1 First, Fidelis, a Faithfull Prayer: when wee are perswaded, that in CHRIST the LORD will grant all good things vnto vs.

2 Secondly, Humilis, an Humble Prayer; when wee (considering the greatnesse of Gods Maiesty, and our owne baseneſſe and vnworthinesse) in all humility and lowlinesse call vpon his name.

3 Thirdly, Feruens, a Feruent Prayer, when wee powre out our hearts before God, when wee pray with zeale and entire deuotion of the soule.

Thus much concerning the Conclusion of the Lords Prayer.

The Lord of infinite mercy and of endlesse consolation, guide our hearts and direct our spirits, by the holy direction of his good Spirit, in all our prayers, and in all other our Christian duties, that wee may in them all giue him true seruice and answerable obedience, and so follow him faithfully and obediently in grace in this world,

world, that wee may bee admitted to sing Halleluiah to his Maiesty for euermore in the world to come, and that for Christ Iesus his sake, who is our onely Lord and Sauiour, to whom with the Father and the blessed Spirit, three glorious Persons, but one and the selfe-same Essentiall God-head, wee offer vp, from the bottome of our hearts, all possible Power, Honour, Dominion, and Thankes-giuing for euer and euer:

Amen.

FINIS.

Joshua

Grundaz

Esq

Vaks [illegible]